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THE IDEAL OF HUMANITY.

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THE
IDEAL OF HUMANITY
AND UNIVERSAL FEDERATION

BY
K. C. F. KRAUSE

A CONTRIBUTION TO SOCIAL PHILOSOPHY

EDITED IN ENGLISH

BY

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EDINBURGH
T. & T. CLARK, 38 GEORGE STREET
1900

Ο θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενος τινός, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα, ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα· ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμέν· ὥς καὶ τίνες τῶν κατ' ἡμᾶς ποιητῶν εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν.

ST. PAUL (Acts xvii. 24-28).

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TO
THOMAS M'KIE, ADVOCATE,
AUTHOR OF 'LYRICS AND SONNETS,'
THIS LITTLE BOOK IS DEDICATED,
IN DEEP APPRECIATION OF
HIS FAITHFUL FRIENDSHIP,
AND HIS LARGE AND GENEROUS HUMANITY.

' For a' that, and a' that,
It's comin' yet, for a' that,
That Man to Man, the world o'er,
Shall brothers be for a' that.'

409908

Philosophy. 165 18 Dec 1875

' Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do :

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be ;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales ;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue ;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm ;

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of men, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.'

PREFATORY NOTE.



KRAUSE found me with his devout and comprehensive Philosophy years ago, during a period of storm and stress, when the other great systems of thought and even the great religions of the world could bring me little solace. Then, as through 'the blackness of darkness,' suddenly shone upon me the calm face of this gentlest and humanest thinker of the Nineteenth Century; and out of the depths of his own suffering,—all irradiated with Divinest light,—and through many utterances of eternal hope and love, he bade me endure. For he too had had his long-enduring agony, yet had passed through it to perfect peace,—his philosophical serenity unclouded, his lofty Ideal unbroken, his sweet reasonableness unembittered, his consuming love of Humanity unquenched, and his all-embracing Vision of God undimmed and the very 'master light' of all his seeing. And so he lit up many a dark hour, and led me softly from the narrowing torture of individual right and wrong, even beyond

himself, and back again out of a certain self-limiting isolation to a deeper and wider apprehension of 'the Kingdom of God and *His* Righteousness.'

It was in those days, when Kant and Hegel no longer sufficed, and when Darwin and Herbert Spencer could bring no relief, that the following pages were rendered into English, and even put in type; but somehow I was withheld from publishing them then. I send them forth to-day, in the hope that they may find, and help to sustain, some weary soul whose inner Vision may have become darkened, and whose heart may have become distressed by the storm and stress of the time. Never, since the Christian era began, has the civilised world needed more the light and guidance and uplifting of the Divine Ideal of Humanity than it does to-day. For it still holds in it, amid its continued struggle for existence, all the worst barbarism of the past, and Christianity has as yet accomplished but a small part of its spiritualising and consummating work, even within Christendom itself. With the storm of brutal war raging on our border, and keeping alive a deep pain in our hearts, which no mere glow of patriotism or even victory can soothe; with the seething unrest and burning hatreds of even the most advanced communities and neighbouring nations, which no crude socialistic advocacy or international convention can mitigate;

with the growing pessimism and atheism that are penetrating into all classes and eating out the heart of our hope and faith, which no new science or poetry can restore; it is becoming ever more clear that it is only the vital restoration of the Vision of God and the revivification of the Ideal of Humanity that will bring men again to real peace and rest.

And here we have that Vision and Ideal presented to us once more in perfect faith and hope and love by one of the greatest thinkers of the modern world, and in a purity of thought and universal intelligibility that recall the greatest and most universal Teacher of all. To Krause God was no mere traditional name or metaphysical abstraction, but truly the most living Being of all; and he lived his own pure and noble life in God, in recognition of the Divinest life that has been lived on earth, and with a continuous consciousness and certainty of the Divine that has not been surpassed by any other thinker of the Nineteenth Century. With him God, in His self-conscious Personality, was in very deed at once the Alpha and the Omega, the beginning and the end, the essence and the life of all things. Never since Plato and St. John has Philosophy been so truly 'divine,' in absolute identification with Theology; never has God been so clearly revealed and so real in

speculative thought; never has Humanity been so ideally transfigured, yet so practical, in the light of the Divine Idea, as in Krause. His enthusiastic disciples claim for him that his system is the truest outcome of modern speculation; that it brings all contemporary knowledge and science into completest harmony; and that the Twentieth Century, understanding and appreciating Krause better than the Nineteenth Century has done, will find the certainty, security, and unity we long for in his profound rational 'Panentheism.'

Certainly Krause's system *is* profound, vast, all-comprehending; and I would fain say something of it here, as was my original intention. But it seems wholly unnecessary to interpose between the reader and this popular fragment, which is all too lucid of itself to require further elucidation, and whose leading ideas have already become diffused through our intellectual atmosphere. Let the reader only beware of confounding the spirit or method of *this* Ideal with any of the more fanciful and barren Utopias of the past; and, in view of what may appear even trite and commonplace in it now, let him take it on trust that what is here presented is based on a complete system of thought exceptionally well methodised, logically developed, original, and reverent; and that it is associated all through with the deepest insight into the historical

movement, the social needs, and the final goal of our Humanity.

Krause is above all to be regarded historically as the most truly intuitive religious thinker of the Nineteenth Century; as the deepest and devoutest philosopher of Humanity, viewed as having its life and movement and being in God; as the completest expounder of its social Ideal, when apprehended as the highest living organism; as the most fertile elaborator of the modern principle of Federation in its manifold forms and applications; as the most suggestive and far-seeing advocate of the moral progress of Humanity in its widest range and relationship; and as in and through all his universal and reasoned harmony of thought, a veritable new prophet and preacher of the Divine righteousness. His system of philosophy has been far too little studied in this country as yet, although some of our leading thinkers have well understood and appreciated its significance. The late Professor Lorimer, of Edinburgh, developed his own Philosophy of Law in keen sympathy with what Ueberweg calls 'the pearl' of Krause's system; and Professor Flint, with his usual thoroughness and care, has given us a masterly analysis of Krause's Philosophy of History, one of the most characteristic and interesting products of his genius. The general position could not be better

put than in Professor Flint's opening sentences, which may be quoted as authoritative. 'Krause,' says Dr. Flint, 'has been little heard of in this country. He studied philosophy at Jena under Fichte and Schelling, and the influence of both, but especially of the latter, may be distinctly traced in his works. He cannot, however, be described with any propriety as a follower of Schelling, or indeed as a follower of anyone; he pursued a path of his own. After failing to find satisfaction for his mind and heart in the doctrines of his teachers or in older systems, he wrought out with quiet independence and the most praiseworthy perseverance a philosophy which is as much entitled to be regarded as original as that of Fichte or Schelling or Hegel.' These well-informed words may suffice here by way of personal and comparative reference. What is presented in the following pages is but a specimen of Krause's popular exposition, and does not deal with the deeper and more fundamental categories of his system. Only the first part of 'The Ideal of Humanity,' Krause's most popular and most readable work, is translated, and it is with regret that his full analysis of the ideal-real organism of society has been left out meanwhile, as well as the attractive introduction to it of the late Professor Del Rio of Madrid, which I have also ready. The second essay, on the Universal Federation of Man-

kind—Tennyson's 'Federation of the World'—exhibits an idea which Krause propounded and elaborated with peculiar predilection, and which is ever more evidently approaching realisation with the increasing consciousness of the Brotherhood of Mankind. The third gives an indication of his large unwavering historical optimism. All contain cardinal elements of his system of thought.

It may merely be mentioned that this first attempt to introduce Krause directly to English readers, carries with it the approval and interest of his most distinguished followers and expounders on the Continent. In my endeavour to understand and appreciate the System, I am specially indebted to Dr. Paul Hohlfeld and Dr. A. Wünsche, whose devoted labours in editing Krause's works are beyond all praise, and to Emeritus Professor Tiberghien, the most lucid expounder of the System, who has so ably and faithfully taught and vindicated it for fifty years in the University of Brussels as the successor of Ahrens, the ablest and best known of Krause's students. Another opportunity may occur for saying something in a freer relation of the System itself, and of dealing with the peculiar difficulties with which Krause's later writings are encumbered, and which have so unfortunately repelled from its study. But meanwhile, with a sense of enduring sympathy and gratitude to-

wards it, I rest in the simplicity of this popular Prelude, which gives at least a glimpse of Krause's spiritual and social Philosophy.

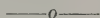
And lest anyone unacquainted with the depth and breadth and height of Krause's thought, and mayhap prejudiced against *all* German Philosophy by the failure of other Systems to satisfy the present needs of the English mind, should turn in prejudice away from this System too, although the most cognate of them all to English ways of thinking, or should imagine that I have exaggerated its significance and value, I close this Note with the summary estimate of my revered friend M. Tiberghien, who has the best right of all men living to pronounce a judgment upon Krause's doctrine, and whose words are specially relevant to what follows :

‘La doctrine de Krause est un système d’harmonie universelle : elle embrasse toutes les tendances qui se sont manifestées dans la vie spirituelle et sociale de l’humanité, elle les dégage de leurs erreurs partielles et les unit, par un principe supérieure de vérité, pour l’accomplissement de la destinée humaine. Elle est le couronnement de tout le mouvement philosophique, et conclut également à une théorie sociale fondée sur des principes absolus et harmoniques qui tiennent compte de tous les besoins sociaux, de toutes les directions particulières dans lesquelles l’humanité a cherché à réaliser son but social.’

W. H.

UNIVERSITY OF GLASGOW,
May Day, 1900.

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I.

THE IDEAL OF HUMANITY.

THE IDEAL OF HUMANITY.



Preliminary.

MAN'S pearl of greatest price is his capacity to think and feel GOD. And so it is that in the harmonious agreement of the mind and heart of man, God becomes present to him that he may live in God's light and love. Every human union flourishes in the power of God. It is God who joins together the inner links of the family circle; it is upon Him that the might of States is based. Science is formed by the contemplation of God; in Him it arises; in Him it remains; and to Him it returns again. The inspiration of the artist is divine; for God and the divine form the very essence of genuine art. The true man so owes the dignity of his life and the fulness of his activity to Him that with his spirit and heart he becomes conscious of God. To the childlike understanding, as well as to mature thought, the inner harmony in Reason and in Nature, as well as the union of the soul and the body, are conceivable only through God. That inward intercourse of man with God which is

called Religion, is quickened into life when God is the vivifying principle of thought and where His love is the deepest life of the soul. Religion unites men into one living union with God.

When the ideal perception of God is received as a principle into the soul and becomes deeply rooted in the heart, love awakens, and in its light there is unfolded a knowledge of the nature of things and joyfulness of life. The conviction of the existence of God is not obtained from theoretical proofs derived from yet higher truths; for this conviction is itself the first of all truths. It is present to the spirit in immediate intuition; it is the beginning and the essence of all truth, even as the love of God is the essential life of the soul. Such is the faith of a pure heart that it does not dread the testing of the understanding; for insight and feeling, like light and heat, are one. Faith lives in the clear vision of the highest universal truth, which embraces all truth in itself in perfect harmony; and hence knowledge coincides with genuine faith, and the ideal contemplation of God lives ineradicably in every spirit. In the organism of knowledge faith itself is transfigured and strengthened; and in the harmony of believing and knowing, God is presented anew to man. Blessed is the man and blessed is the humanity that have attained to this harmony of the heart and of the spirit, to oneness of religion and of life! It is only in such harmony that they can fulfil their destination; and it is only he who so far rejoices in this harmony within, and who par-

ticipates in that pure love of humanity which unifies his whole nature, who may venture with a joyful conscience to speak forth his thought regarding the highest interests of man.

And as we now feel and know God in this harmony of the heart and the understanding, and as we have discerned Him by presentiment in His works, we will renew our remembrance of Him within, and thus prepare ourselves for the contemplation of Humanity and its life in order that we may recognise what is eternal and essential in it, and may worthily sketch its Ideal, an Ideal which we would also pursue in life.

And so we begin with GOD !

God.

The heart feels and the spirit confesses that there is a God, One Supreme Being, infinite and eternal ; and that the world with all the beings and harmonies it contains is divine, a worthy work and image of God. From the fulness of the eternal power and wisdom and goodness arises all that is. Everything in His world is worthy of God, and becomes so. Hence every creature is independent, essential to the whole, and imperishable in its being ; for in its own way it bears the divine image in itself. Everything exists and lives in, with, and through God. No being *is* God except God alone. But what God Himself eternally created, He created in Himself, imperishable, in His own likeness. The

world does not exist out of God, for He is all that is ; but neither is it God Himself ; but it is in and through God. What God created in eternal sequence, without time and above all time, as a being living in an eternal subsistence, manifests and reveals in ever new forms what was originally implanted in its essence by God ; and God, as being before and above all time, and over all His creatures, works continuously into the life of all things, which same life subsists eternally in, with, and through Him as one universal life. The world is continually in the power of the Creator ; nor does He cease to love His work, to maintain it, and to form it.

God is the one infinite ideal Being, while every being in Him is finite and limited. Yet finiteness is not badness ; limitation is not imperfection. For all beings participate in God's Being ; they imitate the all-perfectness of God within their own limits ; and it is just in order to have this participation in their own way that they exist in determinate form, bound, and limitation. This in no way mars what is divine in them ; for they obtain thereby individuality, beauty, strength. The original destination of all beings is to form themselves harmoniously within these limits, and thus to live a divine life within them. The still plant with all its richness of form, the cheerful animal with all its fulness of life, and every being that is healthful within, loves the limits of its own nature and the form which it impresses upon them through the fulness of

its inherent power; it lives thus in pure innocence according to God's law. Man, too, in his state of innocence, or when he has returned to it from his inner struggles, loves the limits of his being, and strives to fill them with life and to fashion them into beauty, in order thereby to exhibit in word and deed the divine image implanted in him. Man feels and loves beauty; but beauty is the divineness of form, and in beautiful forms God mirrors Himself and the law of His universe. The forms of the human spirit and body are the richest, most varied, and most essential of all; and hence they are capable of most and deepest harmonies, and of the most perfect beauty among all that is beautiful. To honour and to love oneself and all beings within the limits of finite nature, is inseparable from the religious disposition. We thus reverence all beings as equally essential members of the eternal creation; we recognise in the peculiar form and life of every existing thing the present God who represents Himself in every one of His creatures, and thereby draws man to Himself. Time, too, is honoured by a religious soul; for it is the form of the life of finite beings and of their harmonies. The limits of every being regarded in itself, are capable of an infinite wealth of forms; but no being can assume them into itself at once and bear them all thus upon itself; for the one excludes the other because of their opposite characteristics. The infant has one life and beauty of form; the child, another; the

youth, a third ; and so with full manhood and with old age. Each of these stages of life is, in its own kind, a complete expression of life and beauty ; it is the same man who bears them all in himself, one after the other ; but if they were combined in the same moment they would mutually extinguish each other. And yet it is only in a real and continuous presentation of all the forms of which any being is capable, that the perfection of its nature and its whole likeness to God lies ; it is the same man thought of as in infancy, childhood, youth, manhood, and age, that truly gives the image of the whole man. In order that beings might be able to unite determinate peculiarities and manifold characteristics of form and life with completeness and universality, and that they might thus receive the whole divine image each after his kind, God has bestowed upon them a continuous and endless capability of form and life in time ; and thus does every creature according to the divine harmony of the world unfold itself in beautiful order from form to form till it has realised the satisfaction of its whole being within all its limits, when it closes the circle of the temporal existence and at the same moment begins another new cycle of life. The life of every being of itself is therefore only a constituent factor, an actual presentation of all that it has worthy and divine in itself.

To the religious man, then, every being in its own innocence, fulness, and joyfulness, appears to exist

along with himself in God. To his pure eye, the essential form of the universe in its unity, plurality, and harmony, radiates forth in all things. He finds it again in the forms of his own inner and outer life, and in these he lovingly sees witnesses of the divine love, outlines of the primal beauty. He rejoices to have received a spiritual eye and a spiritual ear, so that he can feel and know how God exhibits Himself lovingly in all His creatures, and how He makes every being an abiding and speaking monument of His wisdom and goodness. And when certain tones of the great harmony of the universe strike harshly and discordantly upon the ear, even in his pain he knows and believes that they are beautifully resolved in the symphony of all life, although their resolution may lie beyond the capacity of his hearing. Who can doubt that God animates and rules the world according to eternal and unchangeable laws, and that His work always succeeds in the least as well as in the greatest?

When we delight in the spectacle of the fulness of the life of Nature or turn to gaze into the inner sanctuary of the spirit, when we raise our eye to God or let it rest upon the world and man, we find one divine order and the same laws in all. Beings are not solitary and merely arranged side by side with each other; they live in universal sociality, in relations of strife and of love. The sphere of every being does not reach immediately to God;

for narrower and narrower spheres always draw together, and form one great organism in which some members are co-ordinate and others subordinate to each other, as in the organic body. The insight of science consists in recognising this great organism of the world, and discerning the special life and the place of each of its members and their universal reciprocal life. The wisdom and virtue of any one consist in recognising himself in his proper place as a member of this organism, in loving the whole and himself in it, and in willing and living conformable to the wholesome laws of this whole and of each of its members. Even the sphere of the life of man is a subordinate one; for there are still higher and wider spheres between him and God. But the subordinate is not therefore the worse; nor does it thereby lose anything of the fulness and dignity of life. Man is dependent on external spheres of life and is socially united with them; but in united life the special characteristics of the beings that are thus inwardly united in God's power, do not perish; their individuality and freedom are rather transfigured and conduce to create a higher sphere of life, so that the beings thus united exhibit God's image more completely and more inwardly. The universe is thus an organic whole, rich in free, self-dependent members; and all these members are everywhere well arranged and well connected, so that the whole is worthy of its Author. The human body is itself a likeness of the universe, and worthy and perfect in

its kind. The religious Sense has rightly called it "the little world," the Microcosm.

Every man of unbiassed mind can find in external and internal experience the cardinal factors of the universe and the fundamental relations of his own life; and men have so found them from of old. The ground of all true science, the object of the frequent failures of the profoundest Metaphysics, lies plain and clear before every eye that will see. Next to God, Reason and Nature are the first, the highest, and the most comprehensive objects which we come to perceive; and we experience that these two spheres of life livingly penetrate each other in manifold ways. We see the most intimate union of reason and nature in Man in whom the inmost works of both, in the form of Spirit and Body, constantly live together. Nature announces her life, and her love and beauty, through the senses to the spirit; and the spirit appropriates her communications internally in the living phantasy and returns them again to Nature, spiritually glorified through free beauty in the works of Art. Nor does Nature receive these works, and the love and beauty of the Spirit, heedlessly and ungratefully; she unveils her mysteries to the inquirer, and opens the fulness of her treasures to him who searches for them. The sound religious mind of man recognises in Reason and Nature, whose life streams into him on all sides, the two highest hemispheres of the world, as they exist in God, bright and powerful as God's actual image and likeness. To, the man

who lives faithful to his own nature, Nature is as holy, as worthy, as divine as Reason; and the body is as dear to him and as worthy of tender care as the spirit. His pure eye is equally open to all the life and all the beauty that are in Nature and Reason; he is strengthened equally by them, and their harmony moves and animates him in his deepest soul. Thus does his moral sense and his love of righteousness become enlarged and extended to all the life and beauty around him. The life of Reason does not appear to him lawless caprice, nor the life of Nature dead necessity; in both he recognises divine freedom and beauty. Although in the supremacy of the Ideas themselves he is only conscious of the moral freedom of Reason, yet he finds and honours in the sublime and tender works of Nature a not less divine, though still unnamed, freedom in Nature, which appears as the organic supremacy of the individual. The joy which man feels in his love to Nature, and in his intercourse with her life, is a genuinely religious feeling; and the tender care and cherishing of the body by which the spirit responds to the goodness of Nature, is honourable to it. Thus do God, Reason, and Nature show themselves in their independency and in their reciprocity as the highest spheres of being and of life; and independency, contra-position in antithesis with the higher and co-ordinate being, and union of this contra-position in harmonious reciprocity, are found to be the fundamental forms of the universe and of all beauty.

The religious man maintains a pure sense and faith for the reciprocal action of God with the world and each of His creatures, and especially with man His master-work. He believes in the intercourse of the creatures with God, without devising any ingenious miraculous belief to mar his view of the eternal order of the world or to blur the free ineffaceable beauty of the creatures. God has not shut up His work in time, nor put it as finished apart from Himself. He holds the world every moment in His hand; His eye rests with complacency upon it; and new streams of life, love, and beauty are always poured into it and penetrate all its living parts. In this conviction the religious man lives, cheerful and joyous, and in loving relationship with God, with himself, and with all things. He fashions his own being into life and beauty in imitation of God; he would fain deserve the love of God, and is certain of higher influences in the still repose of the soul, without deeming himself worthy of them or boasting that he has them.

May we not find in the dignity of our purpose an excuse for confessing aloud the convictions and feelings of the religious man, and laying open the sanctuary of the soul? We love our fellowmen; we honour the living generation as the greatest, the richest in deeds, and the most receptive for all that is sublime and beautiful when compared with all its predecessors. What we utter here is, as we believe, what we owe in fact to it, what it has

taught us. Why should we not openly confess to our fellowmen that of which the heart is full? Why should we conceal that which we believe it would be beneficial to be uttered? And so we venture to set forth our inward and fundamental convictions concerning Reason and Nature, and their harmony with each other and with God.

Reason and the Spiritual World.

The spirit desires to have light upon its own being, and to behold itself in itself as in a mirror. All insight and all virtue proceed from self-observation and self-knowledge. It is therefore of primary importance to recall the chief characteristics of self-knowledge and self-observation, and thus to contemplate the spirit purely in itself. The spirit of man can observe and form itself. It is conscious of itself; it can bring each of its activities into prominence so as to make it again the object of a still higher activity; it can control and rule itself. It recognises free activity as constituting its proper being, and consciousness as its specific form. Much, indeed most, of its life proceeds in the depths of the spirit without coming individually into consciousness, the subordinate activities of the mind working as individual factors. It is only when the spirit enters with all its higher activity into its subordinate activities that consciousness arises; and self-consciousness arises when it contemplates itself in them and in their working. The

more intimately and deeply a spirit enters into its work and production, the more unconsciously does it operate; and although consciousness is constant and uninterrupted, yet self-consciousness only awakens in reflection and when the sudden appearance of the success of its work surprises the spirit.

Every spirit is conscious of having Ideas, as it also perceives in itself a corporeal and spatial world which is proper to it. Whoever observes himself will find that his whole spiritual activity is at first solely occupied in perceiving these two inner worlds and putting them into reciprocal harmony. For, on the one side the spirit strives to obtain knowledge of truth and to give it form in many relations as Science. Every science brings some one Idea along with the ideas subordinate to it into consciousness, by combining with the intuition of the Idea a constant creation of individual forms which serve to give illumination and shape to that Idea. Thus Natural Science develops the Idea of Nature in its inner organism by setting it before our eyes in definite, individual, natural occurrences chosen and formed according to the Idea. In like manner Mathematics makes use of determinate figures and constructions in order to put the pure Ideas of the forms of all things into light. On the other hand, in contra-distinction to truth and science, the spirit gives shape to individual things in the inner natural world, in the wealth of a life according to Ideas; or in other words, it creates new forms. As in the production of science, Ideas dominate

what is individual, so conversely in internal creation, what is individual governs the idea. In the former case the individual element serves to elucidate and transfigure the idea; in the latter the idea serves to animate and beautify the individual. The creative spirit wills either some individual thing of beauty, a work of that inward poetic power of the mind in which every outward product of art must be first conceived; or it wills a free living thing in accordance with the internal laws of the inward natural world. And what the spirit thus recognises and creates in its inner sphere, it also recombines and rejoices over in free easy play of the spiritual life at moments in which it neither aims at insight into definite ideas, nor at the formation of any particular individual form. This free spontaneous converse of the spirit with itself is the more intimate, copious, and beautiful, the more the spirit possesses capability in science and internal art, or the more it knows and creates. The spirit is pure activity; and it is only by the activity which belongs to the spirit itself, that it knows, creates, or occupies itself harmoniously with itself. But at the same time, Ideas and the world of natural individuality in reason are the objects which constantly stand open to its activity; and these both appear subjected to the spirit in order to be brought by it into a constant reciprocal life. The spirit can of itself neither create Ideas, nor produce what is exhibited in embodied individuality as things of the world of phantasy, nor can it prescribe laws to

them; it finds them both already presented to it with all their immutable and eternal arrangement and organisation. Science in the process of its formation and in the series of its observations, must faithfully follow and imitate the eternal order and concatenation of the Ideas; it can add nothing to them, nor take anything from them, nor alter anything in them; it can only look on and discern and make the Idea visible by a world of images corresponding to it. It recognises the Idea when knowing it as it eternally exists before all knowledge; and it is only thus that it really apprehends truth. The world of Ideas subsists eternally independent of the co-operation of the human mind; every Idea is ever infinite; and all Ideas form a whole which is infinite on all sides. The whole spiritual world cannot exhaust the world of Ideas on all its sides, nor even bring it into consciousness in endless time. Whoever has at any time gone profoundly into any one science, will surely understand our meaning. In like manner, the internal world of individual objects which hovers before the phantasy, is just as little created by the individual mind or subjected to any new laws. It comes into consciousness in dreams, in states of ecstasy, in the deep spiritual concentration of every knowing and productive mind; in short, it arises purely of itself, and apart from all external things, and herein follows its own laws. If the spirit could not move freely in this world and shape its creations according to Ideas, then it would be

also impossible to know Nature and to act in it; for the images presented in the external senses pass through this inner world of phantasy in order to appear before the spirit. In certain states, the spirit can also merely gaze upon the free life of this inner natural world so as to feed upon it, because it is not able directly to act in a modifying way upon it. This is seen in the involuntary play of the images that rise up of themselves in half-wakened states, and when the mind willingly surrenders itself to the spontaneous play of thought. Manifold transitory images and ideas then arise in the mind, recalling and accompanying each other, and developing and superseding each other. Even in the case of the poet, where such images are controlled by Ideas, as well as in the constructions of science, the inner laws regulating the individual formations are constantly operative, and they have their share in the production of every spiritual work.

Immediate experience itself teaches every spirit the unity and indivisibility of its essence. A certain fundamental feeling expresses the unity of all our spiritual activity. But this oneness in the activity of the spirit includes in it an organism of several subordinate activities, which become symmetrically divided as they evolve the harmonious Ideas and unfold the world of individual things in a harmony which is produced by the spirit.

The highest proper activities of the spirit are the Understanding in the noblest sense of this somewhat ambiguous term, then the Phantasy, and

above both the so-called Reason which controls and guides them both. But Reason in this subjective sense is not to be confounded with that objective hemisphere of the world which stands in contraposition to Nature, and which we have designated with the same name. No one of these three faculties is ever alone, but they are all three simultaneously active at every moment both in knowing and producing, and also in the free converse of the spirit with itself: only that now one is predominant, and now another, and again a beautiful equilibrium of the first two arises; and this holds according as the mind is directed to science, or production, or free self-converse. In every case Reason must rule the Understanding and the Phantasy, and bring them into beautiful and right relations. But these activities do not always rise distinctly into self-consciousness. And it becomes a chief part of self-culture to rivet oneself to consciousness and to detach oneself again from it at the right time for the right operation.

Men expect from each other spiritual agreement as regards the True, the Beautiful, and the Good, when observing the conditions of rational activity and perception. This confidence rests on the conviction that the inner world of Ideas is one and the same for all minds, that the inner world of individuality is also formed for all minds according to the same laws, and that all minds have the same organisation in their spiritual activities. Infinite

space, just because it is infinite, can only be one; the inner creations of the phantasy of all minds are all in this one space; yet they are partly manifested in the same place, without penetrating or disturbing each other, as in the case of the mental representations of a crowd of persons assembled at the same spot. They may even be in that same space which is filled by external nature, without at all disturbing or penetrating it. Now as the organic body appropriates to itself a determinate corporeal sphere in external nature, without thereby disturbing another body or in any way impeding the great course of nature, so in like manner do spirits act within the one inner corporeal world that is common to them, and this according to the laws that are proper to the spirit and to this corporeal world. Thus all spirits or minds appear to us actively employed on the common ground and foundation of the world of Ideas and of individual things; and every spirit forms an independent free series of spiritual activities, which produces a corresponding free series of knowledge, of production, and of free inner life. The possibility of Ideas and individual forms becoming harmoniously united through spirits, rests on the fact that these are two opposite inner spheres of one higher essential being, which is Reason itself. Nor could spirits all work in the same way upon these two inner worlds of Reason and combine them, did they not essentially and numerically constitute really one activity, forming, as it were, rays of one and the same spiritual sun. Nor could

this one highest spiritual activity, of which spirits constitute the organic parts, immediately work upon the world of Ideas and the natural world in Reason itself, if it were not itself the activity of this one Reason, which Reason makes real in itself by the union of its two inner worlds.

Pure self-observation thus directly leads the spirit to the true knowledge of itself; and this self-knowledge easily resolves in a general and satisfactory manner the mysteries of the inner spiritual being, although the spirit always retains other secrets in its inner depths. The spirit learns to regard itself and all spirits as inner parts of one single substantial Reason, which stands freely and independently over against Nature. It recognises the world of Ideas and of all that is Individual, as its two inner spheres, and all spirits as members of the one whole of that activity in Reason which, swaying over ideas and individual things, unites them both into a perpetual reciprocal life. And in this recognition Reason draws its inner worlds into itself as a true whole, and thus it initiates within itself the relation of God to Reason and Nature. The spirit further rises to the idea of a Spiritual World, or Kingdom of Spirits, which is the Idea of all Spirits as a whole, organised for the establishment of the essential harmony involved in Reason, in which Kingdom the capacities and employments are symmetrically and rhythmically distributed to the individual spirits. Every spirit is free, inde-

pendent, different ; no one is exactly like the other ; and what is proper to each individual has absolute worth. But neither can any one spirit live severed from all other spirits ; complete separation from the spiritual world would be spiritual death, just as the separation of a member from the body is its death. All spirits draw light and power from the same spiritual source of life, and the health of every individual spirit only flourishes in this beautiful sociality. The harmonious development of its proper independent life, and loving association with related spirits who surround it by a higher arrangement and in harmony with Reason itself, constitute the dignity and blessedness of every spirit.

The activity of every such spirit takes a one-sided direction, for it consciously forms a succession in time ; but this one-sidedness is not culpable, nor is it repellent in itself if it is only vigorous and vital. For it is at the same time arranged in the spiritual world with reference to all possible one-sided directions in order that the whole—in which they all, with all their several activities, are fittingly and harmoniously connected—may become the richer and more glorious. But while thus one-sided or limited, the individual spirit cannot but be active, because it bears in itself in its own way the whole organism of all the activity of Reason and the spiritual germs of all rational formation. For the essential being of the spirit is indissoluble and organic. But in every individual spirit particular faculties predominate for the glorification of the

whole, and all the other faculties are then found in diminishing strength and capacity as they are removed from those which are the ruling elements in its individuality. This may be described as the perspective symmetry and rhythm of the spiritual faculties, as well as of their operations; and it is essential to every individual spirit and inalienable. The individual spirit cannot, however, owe it to itself, but can only attain it through free social intercourse on all sides with the spiritual world. For what it cannot bring forth by its own activity because of the limits of its individuality, it receives spontaneously from others, who communicate it out of the fulness of their own being. This ever new stimulus and nourishment of the proper life of the spirit, and the potential universality of all spiritual formation, thus lie in the social intercourse of spirits with each other. Although it is necessary to assume an infinite number of spirits,—and the realm of spirits must accordingly consist of an infinite number of spirits,—yet a determinate finite number of spirits may be a complete image of the one infinite spirit-realm, if the particular capacities and individualities of its members are symmetrically and proportionately distributed through the whole of its internal spiritual constitution. And from the universal harmony of the world established by God it may be expected that the whole infinite realm of spirits is distributed according to higher laws unknown to us, into various subordinate, co-ordinate, and organic finite spiritual societies. Here we

reach the limit of human knowledge, but not of religious certainty. Since God and reason are eternal, and the being and life of every single spirit are imperishable, so also must the intercourse of spirits with each other and the constitution of the spiritual world be eternal and constant and uniform. But the whole everywhere precedes all its parts by nature, and it dominates them without thereby injuring or weakening the independence and the proper life of the parts. And for the same reason the spiritual world itself, with its total life and every spiritual society contained in it, is likewise anterior and superior to every individual spirit, although the proper life of every such spirit subsists freely and undisturbed in the whole. In so far then as human society is also a portion of the spiritual world, Humanity, as a whole, is higher and earlier than any individual man; and this whole is worthy to govern the individual man.

As such an organic whole Reason stands independently by itself in contrast to Nature, but fitted, adapted, and ready to be united with it. In order that we may be able to sketch the outlines of their reciprocal life, we must cast a further attentive glance upon Nature.

Nature and Organic Species.

In the senses of the body Nature mirrors herself to the mind. When compared with the higher

spheres of the life of Nature, and even with the earth, the size and power of the body vanish into comparative nothingness. But this way of judging it does not hold of the harmony and beauty of the formation of the body; nor in particular of the delicacy of the eye, that organ which has been created for the heavens. In the eye, Nature shows us the outlines of the structure of the heavens as well as the organisation of the infusoria. While we perceive by the eye sun-systems, milky ways, and nebular clouds, we also by means of it follow the detail of Nature into the most delicate organs of the smallest creature. Nature thus shows us the whole gradation of her internal spheres of life, and we are thus enabled to infer to a similar gradation in her vital powers. Unregulated as the firmament may appear to us when presented by the waves of light, yet the mind feels in virtue of a higher sense for beauty and life that there is in it an inimitably beautiful rhythm and symmetry. The aspect of the firmament thus fills the breast with pure and sublime feelings, and reminds man that he is not to chain his spirit to himself and to this earth; and while the spectacle teaches the impossibility of penetrating with distinct vision into all the depths of the heavens, it at the same time encourages us to live out all our powers in this life, and to be a worthy citizen of the terrestrial world. The farther Natural Science has advanced, so much the more has the resemblance of the life of Nature with that of Reason shown itself, and so much the

more distinctly has the parallelism of their powers and works come into view. This parallelism is necessary and abiding, because both Nature and Reason exhibit the same essential being of the Deity. Nature also contains two highest spheres in itself which correspond to the Ideas and the individualism in Reason; and the one imperishable activity of Nature unites the two from eternity to eternity. Natural Science and the universal human feeling for harmony and beauty, are thus seen to be in harmony when we regard the organic kingdoms as the inmost sanctuary of nature, and recognise in the human body the highest blossom of all organisations.

The Organic Kingdom of the whole terrestrial nature shows itself as a single indivisible organism, as one great body which exhibits its glory in the riches of all the plants and species of animals, as well as in its free members. In like manner, the vital power of Nature which produces this great organism is only one; and the free independent forces of life which generate and build up every individual plant and animal, are the organic parts of the whole organic vitality, and subordinate and essential to it. The eternal source of the life in Nature which adorns every planet with the variegated carpet of plants as soon as it has become ripe for it, and enlivens it with the free life of animals, is the same creative power in all; yet it is individual in its special manifestations, and it is free and independent in contra-distinction from that one

activity in Reason, of which spirits are single rays.

The several works of this one organic vitality of Nature, including its choicest work, the body of man, are borne rapidly along in the changing stream of time; but their true life and their essential beauty are not received from time, nor are they given back to it in death. At every moment the living body carries eternity in itself; its whole life is a constant presence of what is essentially eternal. For over the body in life and death the organic force which constructed it sways free and immortal, as an essential part of the one organic vitality of Nature, just as the spirit, an original ray of the activity of Reason, hovers free and imperishable over its inner works in science, art, and their free harmony. In the one great whole of her organic life Nature, creating all the possible inner antitheses and characteristics of life, forms kingdoms, classes, species, families, individuals. And what she has set forth freely and independently in particular formations, she gathers again in beautiful proportion and certain equilibrium in one highest species which is completely developed. In this highest species Nature loves to fashion herself completely in a form embodying the harmonious equable interaction of all her powers, and thus to conclude and crown her inner creations with a pure and faithful image of herself. And so in this highest organic species she brings to Reason and the Deity the purest mirror of herself in her infinity; thus does she prepare for

both a worthy meeting-place for them to unite with her in love, and to permeate her livingly so as to exhibit the most intimate harmonious relationships in the universe. All the individuals of this highest organic species are original and constant as a higher individual, as a whole race. All the single bodies of men fade and decay, but the life of the whole race takes on in each of them the organic distinction of male and female; and where this opposition is developed to maturity and is organically wedded in beautiful sociality, the vital force of the whole species works in its original power to the production of germinating fresh individuals; and in them that opposition repeats itself anew and secures the life of the species. The new-born of the race blossom from intimate sociality into life, and their growth and organic development only proceed through the loving care of the parents and of the whole species. Every individual body bears in its form and movements, and in all the expressions of its life, the characteristics of the whole race, of the tribe, of the family, and of the parents; yet these characteristics, when developed according to the special organic character of the individual, are no bar to each body being individually and specially destined to yet attain eternity in its own kind. And particularly in man the same forms return with incredible richness and individuality, in the most divers times and in different tribes and families. For while essentially similar they are yet never individually the same; and out of their apparently

unregulated combinations, determined through the love of the sexes, all these continually returning fundamental-forms of the human body are yet made young again and maintained. In all this Nature follows deep, harmonious, and beautiful laws. She forms human bodies according to innumerable yet determinate individual ideals of life and of beauty, with unerring certainty. And although the spirit of man may be not yet ripe to penetrate into these depths, the indubitable fact urges him on to always deeper inquiries. Through the transgressions of these eternal laws thoughtlessly committed by men, whole families and tribes and peoples may be organically ruined or deteriorated in the form and expression of life. And on the other hand, when the social life of the sexes is naturally regulated, a healthy, vigorous, and beautiful race arises; and even one that has become sunken and decayed may thus be elevated and made young again.

In the formation of the human body, Nature authenticates herself as one living whole. Here, too, she has posited the whole before its inner organic parts. She wills the species, the whole race; and in it according to its laws she freely animates the individual body. Here, also, Nature wills a constant, regular, and universal reciprocity of the higher whole and of all its members: of the whole race, of the tribes, of the families, and of the individual bodies. The individual body lives only in the species. It is only in the species that its individuality and beauty can flourish. It is the

one indivisible life of the species which properly takes shape in every separate body.

In so far therefore as Humanity is an organic species, it is as a whole, as universal Humanity, superior and anterior to the individual man. The individual man has only life and dignity if he keeps himself in connection according to law with the whole of Humanity.

Of Reason and Nature as united by God ; and of Humanity.

Reason and Nature, the two hemispheres of the universe, do not live isolated and separate from each other, but God, who created them both and bestowed upon them their inner free life, unites them both socially into the highest, completest universal harmony throughout their whole being ; and this eternally according to immutable laws. But our eyes are not capable of penetrating into the secrets of what occurs in the higher orders of the world ; it is vouchsafed to divine them religiously and to revere them in the heart, but it would be presumptuous to attempt to decide definitely upon them. Yet we are able to behold clearly the most intimate part of this interpenetration of Reason and Nature, for we ourselves belong to it and all our spiritual and corporeal powers are consecrated to it. As in fact mind and body are the master-works and the inmost sanctuaries of Reason and Nature, so Man is the living unity of the two and the

inmost and most glorious part of that harmony of Reason and Nature which is established by God. It is God who links together and maintains the alliance of minds and of bodies. Without Him they would remain isolated; they would not seek each other, nor would they find each other, nor would they be able to influence each other. If God withdrew His power which now keeps them together, the bond between the body and the soul would suddenly break. Man is not merely spirit, nor merely body, nor even both together if they are considered merely as in juxtaposition; but he is a new being formed out of body and spirit by God, destined to develop the life of Nature and Reason as a common thing, and to exhibit it through the harmonious interplay of all the bodily and spiritual forces combined in their common operations. Spirit and body are therefore in man equally original, equally living, equally divine; they claim to be maintained in the same purity and holiness, and to be equally loved and developed. A sound mind must dwell in a sound body, if the individual is to be a perfect man and to fulfil his whole destiny. The spirit of man wishes and requires from his body that it shall helpfully and lovingly co-operate with him in all his spiritual needs, that it shall enlarge his field of view, exercise his art, and unite him through speech with other men; and kindly Nature does not disappoint this expectation, for the spirit is dear and precious to her, and she heaps love and good things upon it. But the body should be just as

dear and precious to the spirit. Let the spirit esteem the body like itself, and honour it as an equally great and rich product of the power and love of God. Let it support, help, and delight the body in the organic process of its development to health, power, and beauty. Let it form it into the mirror of a beautiful soul; and let it consecrate and hallow it for the free service of the purposes of Reason that are only worthy and good.

Every spirit can subsist as an individual spirit only by being a member of the spiritual kingdom. This therefore holds likewise of all spirits who, from being united with organic bodies, are men. Insight and belief have led us to accept the idea of one spiritual kingdom or realm constituted of complete societies of spirits severally sufficing for themselves, which comprehend all the one-sided capacities and formations in their individual citizens, so that all parts of the inner determination of Reason can be realised symmetrically and harmoniously and in regular growth. We also believe on the same grounds that a similar relation holds of the society of spirits which forms the Humanity on earth through a constant series of arriving and departing souls. Without trying to press rashly into the how and whence of this series, we believe that the individual spirits of the Humanity of all times come as accessions to mankind, each spirit constituted by a wise Providence with special capacities and with its whole individuality. In what connection, however, the spirits living as humanity have

stood with the society of spirits from which they are taken, and how they will stand with it in the future, we do not venture to decide. The bodies of the men that appear on this earth live originally as one individual species with definite planetary characteristics; and every individual body has in its shape and life something essential and peculiar to it as its own which remains eternally unattainable a second time, even to eternal Nature. According to this belief, certain societies of spirits are destined for certain organic races on the several planets; certain families of spirits for certain families of bodies; and individual spirits for individual bodies, through the harmonious individuality corresponding to them. Moreover, the vivid thought of God's wisdom and goodness further convinces me that it is He alone who unites the societies of spirits with their corresponding organic races. Nay more, that to every spirit He furnishes a body which is in harmony with its individuality. Without this belief that those events which occur in the higher order, into whose history no mortal eye can penetrate, do not happen by chance, but are ruled by the goodness and wisdom of God, all the hopes for humanity which animate us would fall to the ground as empty and vain. On the other hand, a society of spirits which united with an organic race conformed to it, lives a human life upon earth, may not only develop more inwardly and highly the characteristic qualities belonging to this humanity as a society of spirits, and give perfection to the

characteristics of the organic species, but may also form a really individual and higher whole as Humanity. This will be the case in so far as it harmoniously unites the spiritual characteristic of the society of spirits with the corporeal characteristic of the race, these distinctive characteristics being awakened, elevated, and enriched through each other, and both being exhibited in each other in the world of sense-perceptions presented in the spirit, and in the world of art presented in the body and in the whole surrounding nature. The individual man may also bring his own spiritual and bodily characteristics to maturity in themselves and in their harmony in this sphere, and attach himself as a worthy member to always higher and higher wholes of spiritual, corporeal, and harmonious social relationships. We see Humanity when thus regarded, gathering rays of life from what is inmost in all spheres into the individual man, and completing in the universal reciprocal activities of humanity the inmost harmony of all things. For in humanity we find a free, all-sided influence of spirits upon spirits, of bodies upon bodies, of spirits upon bodies, and of bodies upon spirits; and in consequence also the most complete reciprocity of the individuals with each other, of individuals with all higher spheres of life, and of all these higher spheres of life in relation with each other. Originally, indeed, every individual spirit finds itself united only with its body; but through this body it communicates itself by its life and love to other

individual spirits who live as men, as well as to the whole society of spirits which lives as the humanity around it. And at the same time it also always receives from above new stimulus and new nourishment for its own inner independent life.

Indissolubly and intimately united with its body, the spirit fashions itself into a spiritual work of art, a faithful expression and image of its spiritual health and excellence. Moreover, the spirit can maintain spiritual intercourse with the bodies of other men. It can extend its spiritual life so as to work for the ennobling and preservation of the whole organic species. Nay more, the spirit can through the body enter into living intercourse with the whole organic and inorganic nature on the surface of the earth, and it is possible for it even to enter into the spiritual intercourse of knowledge with the whole solar system, and even with systems of solar systems; and from all the living spheres of Nature it receives her love and favour rendered to it in the sensations of the body which is the gathering-point, the focus, of all her beneficence. Similarly free and universal is the bodily intercourse of the members of the human race with each other, which has for its object the glorifying and beautifying of the species, as well as of the individual body. Nature likewise enters spontaneously into universal free intercourse on her side through the body with the spirit, both with the individual and with the whole society of spirits that lives in her. Finally, the individual can and ought as a man to associate

himself socially with friends, with those he loves, and with always higher societies; nay, a few are able pre-eminently to belong to the whole of humanity through their original thoughts and sublime deeds. Every man receives the treasures of the whole of humanity, so far as he is capable of receiving them, through the medium of education and social life; and he is also impelled gratefully to offer his gift upon the altar of humanity out of the treasures of his own spiritual, bodily, and human life. He receives what is infinite, whereas he is capable of giving but a little in return; yet it is beautiful and imperishable withal. Man wins, fills, and beautifies his own proper independent life, as a living member of the whole of humanity. He acquires depth, and dignity, and self-sufficiency only in living intercourse with the wonderful whole of humanity; and his sole source of pride is to be a worthy living part of it. Accordingly the humanity on earth exists fundamentally and at the highest as a whole; and all human societies and individual men are its organic, independent, worthy, yet subordinate parts, whose health and dignity consist in serving the whole through their own peculiar life, and consecrating themselves entirely to it. Humanity is and ought to be one great man upon earth, as if it were one sound and beautiful spirit in one sound and beautiful body. Humanity as the whole is not fundamentally compounded out of certain ultimate portions or individual men, but it is prior to all its living parts; it forms, maintains, rules each of these;

and it bestows on every man his own proper independent life which he can lead cheerfully and freely only in the whole. It is the highest dignity of the individual man to be and live as a free constituent part of the whole of humanity, and to offer gratefully to the whole of humanity his life as thus attained and elevated in the whole. The essence and destination of humanity and of the individual man are originally one; they are only distinguished as body and members so as to be one life. Man and humanity can only attain their destination in, with, and through each other in regular constant progress; and the destination of every individual is a precious part of the destination of the whole of humanity. And as Humanity is superior and prior to every individual union and every individual man, while each of its parts essentially belongs to the health and beauty of the whole, it is therefore the dearest and holiest and first concern of the human race upon the earth to constitute itself as humanity, and to appear always more and more as humanity in one harmonious enclosed totality. The History of Humanity upon earth can become always richer in life, dignity, and beauty, only if men attach themselves more and more intimately to each other on all sides in order to become one humanity, one child of God, and in order thus to fulfil the will of God, of Reason, and of Nature, and to realise the longing and aspiration of their own hearts.

This is the truth which we believe is coming to

be expressed in the great life of history by the present generation, and which is now at last to be made real. Thinking in the spirit of this truth is the living power of the time-spirit, and it is also the substance of our own life. It is the very Idea of Humanity, the germ of which has been nourished and expanded by the influences of earlier ages, and which is now breaking forth into beautiful blossom. And this is the Idea which animates the present work. This divine Idea is now founding its supremacy on the whole of humanity, as well as in its parts; it must, and will, become the ruling, animating, and creating power in science, in art, and in all the social relations of life, as well as in the State, in the brotherhood of love, in the family, in friendships, and in all free sociality. This Idea of Humanity which Thou, divine Founder of the religion of love, didst first cast as a spark of heavenly wisdom into new-born hearts, has now become a living and glowing flame; and in its light thy divine institution will likewise be born again, and gain new life and new animating power. The holy fire which warms every heart, the pure flame which flickers upon the altar of every family to brighten and cheer their home, and the heavenly glow which streaming from the altar of humanity, diffuses itself through the whole race, all manifest the one eternal light, the one indwelling warmth of the power and love of God, as they pour from Him over all beings, and are shed forth to become the eternally new and joyous source of all life and of all love.

To seize this truth and to live in it, is not the special privilege of the learned scientist, but is the right of every thoughtful religious man. It is to such we turn as we now recall the inner and outer facts which prove that men are capable and are destined to form one humanity in all their strivings. They are facts which unceasingly call upon every individual to recognise and love and develop himself as a member of this great whole, and to sacrifice his body and life willingly to it, if God and duty so demand.

Every man is a free independent spirit and body, and bears the germs of all human excellence in himself. All men have fundamentally the same kind of bodies and spiritual constitutions; in every individual the same natural capacities are all found, but in every one they are present in quite peculiar relations of inwardness, strength, and succession. Even were they found in the same equipoise by nature, yet on account of the different position of each individual in nature and in society, they could not be all developed uniformly nor diversely in any one in the same way. For this reason it is at once apparent that no individual man can at the same time perform all that is possible; and even what he is capable of performing of himself cannot be done by himself alone without the co-operation of society. Nay, if only one single capacity is to be pre-eminently developed, the individual man cannot even in this attain by himself alone all that is

possible to him in society. For all the objects to which any human capacity are related are like the capacity itself really infinite, as both stand in essential interconnection with infinitely many other objects and talents. Accordingly it is only when a multitude of things already accomplished are made available by others for the individual, and only when others labour for all his remaining spiritual and bodily wants, that he can give himself up to the development of a single talent. Hence even in the sphere appropriate to this talent, he still requires the preparatory labour, example, and teaching of others in order to attain to any perfection during the short span of life. The infiniteness and the universal interconnection of all things and of all human strivings, are shown everywhere in science and art, and in social life. A calm and impartial examination will convince any one how much he owes to himself and to society, and that neither Nature nor Reason undertake to give him form and maintenance as an individual being. The pure science upon which our previous statements are founded entirely denies that an individual man can either be, or be thought, merely as individual. It is only the social life that can guard against the mental and bodily diseases and weaknesses which must inevitably attack the solitary man and bring him to despair. It is only in society that a perspective opens and becomes intelligible to the individual in which his own being, and God, and the world are exhibited to him. Hence it is that

the highest wisdom and goodness has implanted in every breast a longing for other men and for their companionship and love; and this primitive impulse, which can never be extirpated, is the guarantee that men are designed to exist according to God's purpose as a social whole.

And it is not merely that the individual as an individual only becomes complete in society, but society besides accomplishes things which the individual could not accomplish at all, even partially, and to which he can only contribute his part when socially united with others. We speak of all those works peculiar to society which by their very nature gain, the more numerous and the more effective the fellow-workers are who are able to take part in them, and which will only attain their splendour and their whole dignity when men shall have united themselves for their creation into one humanity. In such works the range of what has to be performed is either too wide for the individual, and is incapable of being overtaken from want of time and power, so that the contribution of the individual could amount but to something like a drop in the ocean; or, the participation of individuals in them must be of such varied dexterity and nature that only the most manifold applications of labour, when regulated and united according to definite laws, can produce the work. In every specifically social work both of these conditions always hold. But there is this difference, that in some instances the magnitude and duration of the work forms the

predominating consideration, while in others it is the multiplicity of the labourers required that preponderates, and in some other instances both factors are equally striking and remarkable. Of the first kind may be specially noted the cultivation of the soil and all those works of art in which sublimity is the dominant feature, and whose completion requires more than the lifetime of a generation. To the second class belong all social expositions of science, of art, and of religion, which may perhaps be accomplished in a few days, years, hours, or even minutes, but in which talents of various kinds must be harmoniously united and must express themselves in an intelligent and artistic proportion in connection with each other so as to bring about the work in its proper form: such as in a symphony, a dance, an opera, a dialogue, or a social religious action. The most wonderful works of society are languages, national characteristics, the arts of travelling by water and on land and in the air, the sciences and arts generally, families, States, friendships, the art of social intercourse, brotherhoods, and religious unions. They are all infinite in their way; all of them gain with the number and talents of the individual workers; and they will be realised completely in an organic and beautiful form, only when all nations on earth shall have united into one humanity.

The united combination of men into always higher social wholes and into as comprehensive and universal a social relationship as possible, is thus

demanded of spirits by Reason, of bodies by Nature, and of the whole man by both. As a spirit cannot subsist without being maintained along with all other spirits in Reason, and without drawing the salt and nutriment of its life from intercourse with other spirits, so neither can the body pluck itself away from all nature, or from its planetary body, as the nearest higher environing whole of its life; it exists only in fulness and beauty when all its relations to all its higher spheres of life are in a healthy state. Without health of both body and spirit, the being of man, since it consists of both, cannot be healthful or sound. Nor can he exist as a sound spirit and a sound body, and still less be complete, unless he attach himself harmoniously as man to all the higher wholes of human society, and in this manifold social connection attach himself likewise to all the higher spheres of life, to God and to the world. Thus are men determined and required by God, and by Nature and Reason, to form One Humanity.

If we view the earth, too, as a whole, its fulness and beauty, and the pure harmony of its structure and its life, cannot be overlooked. But we cannot linger here at length in the contemplation of this elevating aspect of it. Its productions, when viewed by themselves and apart from human wants, are distributed and arranged in manifold beautiful, rhythmic, and, we might even say, musical relations that are unfathomable. The earth itself is engaged in evolving over its whole surface a universal inter-

action of climates, a reciprocal communication and concatenation of its inorganic and organic products, and thereby reaching an orderly distribution of life, especially in the vegetable and animal kingdoms. But in this striving man far outstrips the earth itself. He needs all the other earthly things for his preservation and nourishment, and his love and care extend to all the productions of the earth. His own spirit and a providential fate drive him round the whole earth. His race spreads itself out to near the poles in order that life and joy may also be diffused thitherwards; and man adorns Nature even in that inhospitable clime with her own masterwork and with monuments of his spiritual being even where she appears to have entirely forgotten herself and man. The united social life of men labours unweariedly to develop the climatic differences of the zones of the earth where they are beautiful and useful, and to neutralise or make them harmless where they are hostile and hurtful. The efforts of man in society strive to warm and ennoble the cold regions of the earth by agriculture, to spread in an orderly way the fairest and most useful animals and plants wherever there is good or even tolerable soil, and often even to prepare laboriously for them a suitable soil and surrounding. And thus the magical power of the human mind, with the co-operation of God, beautifies the earth itself as a whole, and adorns it everywhere with its fairest, most vital, and most grateful inhabitant, Man. If Nature could be conscious of herself, she

could not but be charmed to see herself so purely apprehended, so well understood, and so intimately loved and permeated by the spiritual world thus wedded to it by God, and to find the harmony of her universal life thus furthered by man in conformity with her own laws, whereby she is even raised above herself. But all this can only be achieved by men when united in society. Nature thus calls upon men for the sake of the beauty and fulness of their mutual and harmonious life to take form in her presence as a social harmonious whole in one humanity, so as thereby to win also her highest favour, and to be endowed graciously by her everywhere and even to superabundance, according to their need and receptivity, with all natural goods.

God Himself has completely separated our humanity by the natural limits of the earth, from all the other inhabitants of the universe, who together make up the one all-comprehending rational life. It is only from God that the symmetrical and rhythmical realisation of the characteristics and gifts of genius can be expected to come, be justly and fitly distributed in our humanity, and be found continually renewed and increased in posterity. The corporeal and spiritual longing of every man for love and society, and for a higher completion of his own being, and the preparation for humanity of a dwelling-place endowed with the highest gifts of Paradise and although separated from all the other celestial bodies yet sufficing by itself, are the means by which God has incited men to unite and

develop themselves into one humanity on earth as a complete whole at once prospering, wholesome, and beautiful in all its parts. This dwelling-place so worthy of man, our terrestrial world, is the mother and guardian of all organic life. Through the wonderfully connected network and harmoniously arranged summits of the mountains, by the interaction of mountain ranges, floods, and volcanic struggles, and in the gentle or forcible invasions of that network by flowing streams, the terrestrial abode of man is divided into an innumerable multitude of mountains and rivers, forming connected and picturesque scenes, in one place surrounded by oceans or lying around inland seas. The large and bright aspects of its regular beauty, made up of the manifold symmetry and rhythm of heights, rivers, and valleys, solid land and sea, will charm the coming generations by its outlines and forms and its varied products even more than they do ourselves, when by the aid of the State and by well-planned far travels by water and land and through the air, they will be able to visit regions which solitary explorers and the more civilised peoples still vainly long to reach. The various mountain chains and river basins, with their differences of climate and position, offered to the spreading race of men so many complete and satisfying dwelling-places through which the segregating peoples became scattered. In these regions they were able to develop themselves in their own special way, according to the degree of their several spiritual capacities and the nature of their environment, and

gradually to become capable of being united by human art and law into lesser and greater national unions, co-ordinate and subordinate, and mutually serving and vitalising each other. These greater or smaller combinations of men are at last able to become united by love and established right into the harmonious supreme whole of One Humanity, in the age of the maturity of the peoples. In this ultimate Union every people which has acquired independence will also be able to purify, maintain, and socially develop what is special to itself.

Even if humanity were not directed by God and by the nature of their dwelling-place to develop themselves on earth into one supreme social whole, and even if men were not urged on by natural wants and natural arrangements to form limited spheres of society as intermediate links between the individual and the whole of humanity, yet their own human constitution would necessarily impel men to seek universal human association, through both the spirit and the body, with as many individuals as possible. For to every man whose nature is in any degree developed, it appears plain that human destination both requires and on manifold sides is capable of an infinitely varied individuality, with an infinite richness of character in its activities and works. Every man who has come to true self-consciousness and to true self-appreciation, feels how little he can suffice for himself alone, and how far more sufficient he is, both for himself and for humanity, when united with others. I willingly

admit that a comparatively small number of men, under a multitude of favourable conditions, might live in order, and not entirely without results for the whole human destination. A healthy and vigorous race on a solitary island, surrounded by a beautiful and bounteous nature, and undisturbed by tribes which a more savage nature had reared in wilder ways, while always consisting of only a few hundred individuals, might live gladsomely and happily in enviable innocence; and it might so far develop its powers, and would advance slowly, yet surely, as the enjoyment of the blessings of Nature allowed, and in the direction which love and joy called it. Yet it has been quite otherwise, and far more beautifully and sublimely, willed by the eternal wisdom which rules the spiritual world and which has founded the earth and formed man. That wisdom compels the rising race of men by tragical means to begin a process of self-training, to spread themselves over the whole earth, and develop all their talents. And then it arouses in men, when their civilisation has been further advanced, the desire, the hope, and the power to multiply the forms of human society, and to make them nobler and more comprehensive. All the peoples who live upon the earth are at all times capable and worthy of certain social relationships, and they can always become more so by the educational influence of those peoples that are already matured. The condition of the culture and vitality of every people is elevation of the social life in itself and of the forms

of association with other peoples. God and Nature and Reason favour the production of always higher men and of what is the highest that can be exhibited on earth, namely, humanity; and the ever more and more self-developing nature of the spirit harmonises with this great striving. Our hope rests firmly on the idea that the peoples of this earth will yet be one social humanity, manifold and harmonious within itself. And if this idea has not yet become perfectly real, yet it deserves a historical examination, in which the torch of science must lead and light the way, to find whether men have not till now constantly, involuntarily, and in some measure successfully laboured towards the presentation of all peoples as one humanity. If this idea is verifiable by fact, then we may be comforted by the thought that history is not yet concluded, that we are all livingly associated as a power of God, and that vital races will come after us who will be more perfect and will approach nearer the great goal before us; and this according as more of us seek to excel our fathers, and to carry forward the great work of humanity from where they have left it. This hope we impress on good grounds upon our age, which recognises the whole human destination as originally that of one great man, or of the whole human society of all ages; for our age can appreciate more correctly and more humanly than all former ages the powers which are bestowed upon humanity in every separate people and in every new-born citizen of the world. May the spirit of

the age happily advance in the endeavour to develop the powers of each individual and of every people in love and wisdom according to the idea of the whole, and whenever and wherever they are available apply them to the great work of humanity. May all men always unite more intimately with each other that they may labour harmoniously and as inwardly called workers, in proper numbers, at the right time, and in the right place, and joyfully, to realise all the details of the destination of man. Thus all men and all peoples forming, as it were, the members of one organic body, will soon appear as a real, sound, and beautiful humanity developed in all its parts. And then will they appear to the eyes of the Deity as one man growing happily, as born with capacities all similarly great, and developing them all with the same love and faithfulness, and as thus bringing the work after which all their powers are striving to a harmonious, beautiful, and powerful result.

Thus far we have sought to indicate the essential nature of man and of humanity, and their relation to God and the world; and now we proceed to sketch in outline the practical destination of man and of humanity. We have therefore still to investigate what has to be done by man in practice, and with what powers, and how it is accomplished. Accordingly we must direct attention first to the Works of Humanity, then to the Organism of its Powers, and lastly to the rational Forms of all Human Activity.

The Original Works of Humanity.

In surveying the works, powers, and social life of man we must look to the constituent elements of his being. For he is not a simple being, but a harmonious compound; he consists of soul and body and the harmonious union of the two. Activity of mind, activity of body, and the socially united activity of both, are required for the accomplishing of all his works. While the spirit in its thinking and productive operations spontaneously carries on its inner life, the body is also occupied independently of it and continually in vitalising and forming itself; and at the same time the spirit is present in the body and the body in the spirit, in active co-operation. This interaction takes place constantly through the whole of life, whether works are formed in common, or such as belong specially to the mind or to the body. All that the senses of the body experience in sensation is brought unadulterated before the mind through the world of phantasy, although it does not always nor completely come to consciousness; and all that the internal senses of the mind perceive is mirrored in the senses of the body, and is sensibly felt by the body. By this wonderful intercourse, the spirit gains in addition to its inner world another external world made up of the body and the whole of nature, which is represented in it; and it appropriates it to itself in accordance with the laws of its own being. It

makes the body an image of the mind and the executor of its will in nature. And, in like manner, the body receives into its organic life an external world belonging to the phantasy of the spirit that dwells in it; and it thus appropriates to itself the inner essence of Reason in form and movement. The life of the body and of the spirit are mutually connected with each other; they suffer and rejoice together; they sicken and recover, strengthen and languish with each other. The spirit and the body, as one man, continually work in common with the corresponding activities involved in their respective organisms when they co-operate in producing common works, and whether a work of the mind or of the body is formed. For even in the latter case, neither of them can exert any particular activity without a similar activity in the other corresponding to it. The spirit and the body may also mutually check and arouse each other; they are receptive of influence from one another, and have power respectively to resist the natural consequences of these influences; but they can neither create nor annihilate any activity in each other. And, in like manner, the activity of each is regulated by a certain sequence, and is equally essential and powerful in the production of such works as belong to Reason and to Nature: as is seen in every exercise of art which presents its product in Nature, and in all experiments.

Still more intimately does the spirit realise its connection with the bonds of the body in the fact

that the soul or spiritual part of man cannot hold intercourse individually with spirits except with such as are men, and that this is possible only by means of the body. For only through the appearances presented by bodies, through mutual perception of their motions, and through the language of tones and writing, can souls communicate spiritually with each other and without coming into bodily contact and uniting with each other. The question has been raised whether spiritual intercourse can be possible without requiring the body, the natural powers, and a world of signs presented in bodily form among men as such, now, or hereafter in the distant future. Again, questions are raised as to whether certain traces of purely spiritual communication which show themselves in certain psychological phenomena are real ; and whether certain presentiments of the purely spiritual sympathy of loved ones and friends are not deceptive. It is further asked whether our race is perhaps not yet developed enough for entering upon purely spiritual intercourse with spirits. The purpose of the present work allows us to leave these questions in the meantime at rest. Yet this much may be said regarding them that, as we have seen, the individual spirit has only a spiritual life properly so-called in so far as it is a member of a society of spirits ; and in the present state of humanity no other spiritual society is directly accessible to it but that of other human spirits or fellowmen. Further, it is through their bodies that spirits discern each other, obtain

knowledge of each other, and come to love each other. The human body and the world of nature, while both worthy in themselves of the respect and love of the spirit, obtain a new consecration by this special relation to its own inner life.

As in these utterances a human spirit is speaking to human spirits with a view to quicken afresh a pure enthusiasm for the sublime interests of humanity, it is of pre-eminent importance to know what the spirits of men can and ought to accomplish for the perfecting of individual men and of the whole of humanity by their own inherent power, or by the powers of the bodies belonging to them. Now the bodies of men do of themselves, and by their influence upon the spirits which obey them, exert an unquestionable influence on the whole of human destination. This human activity of bodies which we know in its effects, and upon which we again exert a spiritual influence in consequence of this knowledge, falls as such outside of the sphere of consciousness. We may indeed call the body ours, for we really constitute one being with it; and yet as spirits, our selves are only one part of the whole man. The spirit and the body constitute one man, but they are not resolved and blended into one; the spheres of their activity are not fused into each other; but they merely interpenetrate each other and act together and inseparably. If the body could say "I" to itself as the spirit can, then it would on its side likewise regard the soul as belonging to itself in so far as it claimed to be

man, and yet as body it would distinguish itself from the spirit.

Hence in no part of the human constitution can the spirit be merely subordinate and merely servile to the body, nor the body such to the spirit. Reason and Nature, the spirit and the body, hold an equally high place in the universe and in God ; and the life of each has an equal intimateness and beauty of its own. They are both worthful in themselves, and just on that account they are also capable of rendering mutual service to each other, yet not as slaves but as friends. The spirit, it is true, has the power and the right to repel and limit the impulses and enjoyments of the body of man when they are of such a nature as to impede, overthrow, or destroy the inner life of the spirit. In general, it has the right to put and keep the body in that symmetrical and rhythmical condition which is conformable to the inner life of its own spiritual individuality. But, on the other hand, a similar right and title also belongs to the body to save its health, its powers, and its beauty from the selfish pretensions of the spirit, which as regards the spirit may perhaps be very excellent and praiseworthy, but which, if they are injurious to the body, are at the same time prejudicial to the man whose perfection consists in the harmony of a well-ordered soul with a well-ordered body. And although Nature and the body may be despised, as they have been at certain periods and amongst certain peoples, and may appear to fall in dignity below the spirit, and even to be unworthy of

the spirit, or at least may seem to be designed merely for the spirit, yet we hold this to be an inevitable, but passing, error in the development of the human race. Men must in this relation also become like children who exhibit an equal fondness for their bodies and their minds, in fact not even discriminating with any partiality between the two. So far they must become like lovers and friends who are as strongly affected by the beauty of the body as by that of the mind; or like the Greeks, whose high excellence in art and science grew up hand in hand with an equipoise of the spiritual and bodily life. With this recognition of the equal dignity of the body and the spirit, and with a harmonious combination of the activity of both founded upon it, a new life in history begins.

As regards the works, the powers, and the social living of humanity, there therefore belongs as much of what is good to Nature and the body as to Reason and the spirit. The works, powers, and unions of a properly spiritual kind which fall within the sphere of humanity are to be carefully distinguished from those which in contrast to them belong purely to the body; and the two are in the first instance to be considered separately; and then the works, powers, and social relations which are common to both may be rightly understood. We may leave it to Nature and the body to take care of what is their own; nor have they ever yet repudiated or denied the spirit which operates rationally upon them. And so we shall speak here merely of the human work

spirits can accomplish, or at least prosecute, by themselves and in association with bodies, in order to contribute their share in beautiful zeal to the one whole of human excellence, which can only be successfully attained by the combined efforts of spirits and bodies.

In proceeding to review the works which appear as the goal of all human striving, we must first refer to SCIENCE, for it is the divine light which lights the way to all other human works, and diffuses over them a spiritual illumination of its own.

Science.

Man is always spontaneously thinking ; he strives to know, and at every moment cognitions are present to him in his states of waking and dreaming, in his scientific reflection as well as in the play of the lightest jest. With the increase of self-consciousness and with the growing completion of his being on all sides, his thirst for truth also grows, with a corresponding desire to search for it ; and in the joy of the satisfaction he thereby attains, the pleasure of seeking after truth is continually renewed. For to attain knowledge and to form science, is a fundamental characteristic of the mental constitution of man ; there is a constant striving of the spirit to bring ideas transfigured through individual vivid images of the world of phantasy into consciousness, and to fix them in it. The mind opens the internal and external senses to the living influences of God

and of all things. From the whole social life it obtains the illumination and transfiguration of Ideas; and science having flowed out of life, returns into life again as a source of beauty and strength.

The process of knowing proceeds in constant and inseparable alliance with the phantasy. The Idea is the ruling element in knowledge; and the aim of thinking is to cognise the Idea in a corresponding individual form as in its image. The world of Ideas is an independent, eternal, and free repetition of the whole universe within Reason. It is infinite, complete, before all time, single, and accessible to all spirits so as to be capable of being wedded with the world of individuality. Its organisation is in accordance with God and the structure of the universe. All that it contains constitutes *one Idea*, the Supreme Idea of God. In this archetypal Idea, the ideas of all beings rest as free parts of it, in the same immutable order in which God has formed them. There is no before and after in time among Ideas, but an eternal order in accordance with the inner essential nature of the universe. The Idea of anything is the whole, indivisible, eternal essence of it, along with all its eternal, inner, essential parts. The opposition of the universal and the particular, as well as the unification of this opposition, falls also within the Idea. In the cognition of the Idea, therefore, the cognition of its inner richness of being and life is never lost sight of; rather when the intuitive recognition of it has begun does the self-transfiguring Idea impel the spirit to complete the

image of its inner fulness. And when an Idea, as it exists eternally in itself, has risen in its truth before the spiritual eye of the mind, it appears as a closed whole, rich in internal members and life. Thus the Idea of Nature is not the mere universal conception of what is corporeal, but it is the intuitive perception of one infinite and eternal world as an organic whole in all the richness of its eternally new life. The Idea of the State is a transfiguration of the perception of a determinate society of men who exhibit unitedly the organic whole of right. The Idea of God comprehends God and His world, in His unity, infinity, and fulness of life. But when the Idea is regarded as a universal conception, it shrinks into the merely formal notion of a Thing in general. Yet the world of universal conceptions is an essential, but subordinate, part of the world of Ideas.

As all things are in God, the Idea of God likewise contains all other Ideas in it as its subordinate parts. All knowledge is therefore a consciousness of the eternal Being of God ; all reflection in thought is a spiritual representing of that Being ; and science thus beholds in God the eternal essentiality of all things and their harmonious interconnected life. God, Reason, and Nature, and their universal harmony, are the inexhaustible objects of all knowing. If knowledge is to have light, fulness, and truth, the mind must imitate the eternal order of the Ideas in time. It must start from the intuition of God, and maintain itself always in this intuition ; it must

follow the eternal laws of the world, and thus range over Reason and Nature, and attain knowledge of both, not only in their inner independent life, but in their harmony with each other and with God. And as all that is, is in God, and God is in all that is, and as the order of the Ideas is infinitely manifold, the beholding spirit is likewise able to ascend and descend the graduated scale of beings, and to move through it on all sides. Thus does the spirit carry in itself, in a second creation, God, and the world, and itself, in the world of Ideas; and thus is it raised in itself above itself. The life of God, of Reason, and of Nature is everywhere in accordance with the Ideas, and serves, whenever the spirit becomes possessed of its intuitional power, to transfigure the Idea and to glorify knowledge. As the plant, and the animal, and all living beings are endowed with senses and with a receptive capacity enabling them to receive and respond to the influences of life from above and from their own kind, so every spirit has likewise a sense and a receptive capacity for spiritual, natural, and divine influences. And thus does the high and wonderful fact become conceivable that the spirit can rise above itself and transport itself out of itself so as to look not only into other spirits and into Nature, but even above itself, into Reason and God, with a humanly limited, yet religious and certain vision.

The first certain thing that is presented to the perception of the spirit, is itself with its own personality. The first knowledge is self-knowledge. This

knowledge comes into consciousness as often as the mind combines the image of its own life with the Idea of an individual spirit. This self-knowledge is the outer bond which connects all our knowledge; and yet by its nature it carries the knower above his own personality. For in self-knowledge there is involved what is eternally essential to the person, as well as its individual limits. In the inner perception of the Idea of the spirit, it becomes clear to every spiritual person that his individual limits suffice for the being of the spirit on one side, but not on all sides; they are individual, not universal. The Idea of a realm of spirits, or of a spiritual world, is thus first obtained, and the spirit is made fit to perceive and respond to the manifestations of the life of other spirits. When the spirit has come thus to know that the limits of the spirit do not exhaust its essence, it attains to the Idea of Reason. When it further limits the essential of Reason in the opposite way, it passes beyond it to the Idea of Nature; and when it finally comes to recognise both these limits as such, Reason and Nature then become ideally visible to it as beings contained within the unlimited God; and thus the spirit soars aloft to the pure Idea of the Deity. If there were not one and the same essential Being in all things, and if all things were not a finite likeness of God, the mind would be able to know nothing except itself. Without special revelations, pure knowledge of God is possible to the mind only through the divine image which has been bestowed upon it. But even

with this internal recognition of God, of Reason, and of Nature, there is not yet vouchsafed to the mind any perception of their proper, individual and real life in themselves, *i.e.* of the life which they eternally lead out of the human spirit, and independent of it and of its knowledge; just as the individual mind cannot without language have any experience of the individual thoughts and notions of another mind. The human spirit cannot charm forth from its own depths any immediate perception of any individual event whatever which is outside of itself; but in that internal recognition of all beings through the pure inner source of knowledge, its internal sense becomes opened, and it becomes capable of receiving all the facts of experience and all the reciprocally related forms of life.

Experience as such is the immediate perception of individual things and events which enter as parts of the being and life of external objects through faithful images into the world of what is individual in Reason; and these presentations are spiritually recognised and conceived by the mind through the already initiated intuition of the Ideas corresponding to them. The mind seizes the Idea of its own being in its inner personal life, but it cannot fully realise and complete it without taking along with it through experience the individuality of other minds. Without special revelations of God Himself, the mind can only recognise the universal Being of God, but cannot reach the individual manifestations of His supersensible life, of which a special experience

must testify. Spirits living without a body might and must internally recognise Nature in accordance with their being, and represent it in its internal corporeal world according to the archetype of the Idea, yet they could know nothing whatever, nor even divine anything, of the individual operations and living manifestations of Nature. But, on the other hand, how richly and forcibly does the life of Nature stream in upon the spirit through the senses of the body! Myriads of her manifold works in the whole fulness and freshness of life which no abstract knowledge can reach, are presented to the individual man, and his vision rises even to perception of the whole universe. Nature imprints herself on every sense, and her forms as they arise become livingly present in the world of phantasy. Here the spirit feels and comprehends Nature, and interfuses it with the individual internal images of phantasy which readily receives the external image, and then brings it faithfully and completely to the Ideas in order to bring forth knowledge of real Nature and of the Idea of Nature. It is Nature herself which the spirit sees, and hears, and feels within itself.

The whole sphere of experience is thus a precious gift of the Deity, calculated to reconcile us in our knowledge with the limits of our nature. As all Ideas form one whole of themselves, so all the life of the universe likewise constitutes only one whole; and the eye of God beholds all living things in one indivisible, eternal, and constant experience.

Although the human spirit cannot view things with the eyes of God, yet it can recognise and develop the experiences presented to it as all external manifestations of a great life that is equally worthy of being revered in all its parts. All the more important is it for the wise man, as well as for the whole of humanity, to keep the inner mirror of the mind as pure, the inner eye as living, and the vision as undimmed as possible, and thus symmetrically and rhythmically to exhaust and then enlarge the circle of experience on all sides. While respecting all the sources of knowledge, the wise man draws living knowledge from them all, a transfiguration of the world of Ideas; yet without mixing up the various sources of knowledge, or letting them flow indefinitely into each other. Thus does the uncorrupted and persevering inquirer attain to the whole system of the Ideas in his own special, limited, yet luminous and faithful, way; and so he makes his spirit a mirror of the Deity and of the universe.

Again, as all Ideas constitute the one Idea of God, all science is ultimately one. But in the supreme Idea, every subordinate Idea is enclosed by itself and organically at its determinate place. Every distinct Idea has a special science related to it; and the extent and internal construction of that science is determined by the Idea which it finds and exhibits in the individual things. Every Idea has in the supreme Idea an Idea opposed to it, subsisting by itself and wholly independent of that Idea; and accordingly there is likewise a similarly

independent science in antithesis to every particular science. These opposing Ideas further unite among themselves in order to express in their harmony the essence of the higher Idea in which they both subsist; and accordingly those sciences which stand freely opposed to each other likewise form a third harmonious science. And as God, Nature, and Reason are the highest and sole Ideas, all science is thus divided by reference to its object into the science of God as the Supreme Being, into the pure science of Nature, and into the science of the harmony and reciprocal life of Reason and Nature along with each other, and of both by themselves and united with God. In order to develop this Science regularly in all its parts as far as it is competent to human nature, all men in all ages must unitedly evolve it out of all accessible sources of knowledge.

In every cognition or act of knowledge, the Ideas are perceived in combination with some corresponding individual thing; for the Idea and the individual are inseparable in consciousness in every cognition. But two opposite ways are here open before the mind, and they are equally essential and good. Either the Idea is the dominant element and the train of thought keeps to the inner essence of the Idea, while the grounds of proof are taken from the inner nature of the Idea, and the individual element is freely delineated according to the Idea as its image. Or the mind gives itself to the contemplation of what is individual in its inner formative activity, and recognises what Idea is expressed in it and

how; and then the train of thought keeps to the articulation and internal structure of the individual object, and the grounds of proof are borrowed from the individual thing itself. The former purely ideal knowledge is commonly called Philosophical Knowledge; and the second purely real knowledge is called Experiential or Empirical Knowledge, because experience supplies most of the facts. But these two counter-directions of the mind coincide in a third mediate position where the Ideas which are purely known and the Ideas which are represented in the individual form are brought into relation with each other and put into harmonious unity in a harmonious cognition. These three modes of cognition are all related to the same whole sphere of cognisable things, and all three employ in their construction the immediate internal intuition of the cognising mind in itself, as well as found upon the whole domain of experience, each in its own proper way. As an example of purely ideal knowledge we may instance all previous metaphysics and mathematics. Thus mathematical science cannot take form without a world of individual images, although the order and the structure of the Ideas determine the order of their objects, and the grounds of proof are continually borrowed from the Idea itself and never drawn from individual determinations of the figures. The purely empirical physical sciences present an example of purely real cognition; they apply themselves purely and without prepossession to the experience of the senses, and only receive

positions which Nature herself has expressed and proved. Excellent works on the philosophy of history and the philosophy of religion, and on politics, prove how beautiful and beneficial is the knowledge which we have called harmonious knowledge, and how much it deserves to be regularly extended by the future generations over the whole domain of human knowledge. This harmonious knowledge seeks to resolve the conflict of the Idea and of the living thing in thought, and to put them both into harmony. It sketches an individual image called an Ideal drawn from the Idea brought into harmony with what is real and individual. It transports man into the heart and soul of all living things; it recognises how God and Reason and Nature eternally exhibit the Ideas in time; and it kindles the heart and sets the soul aglow with the desire to join with all their powers in the symphony of beings. This harmonious knowledge is at once the true theodicy and unpretentious inward divination of the future.

Thus science is one organic whole in itself. As regards its objects, it is knowledge of God, of Reason and Nature, and of their harmony. As regards the sources of knowledge, it is drawn from immediate intuitions within the knowing mind, or from experience, or from both sources of knowledge together. Finally, as regards the kinds of knowledge, it is purely ideal knowledge, or purely real knowledge, or harmonious knowledge. Every man must strive to bring as much of this infinitely

infinite whole within the range of his own perception as his mind and his powers can embrace. Yet in its higher completeness it is only possible as a social work of the humanity of all peoples and times. Science is a work of history, and also a power in history. With every new departure and advance of science, all human things on earth renew their youth and become beautified. May science thus, like a strong sun, rise in always increasing brightness and strength on the horizon of the life of every coming generation !

Art.

Art, the divine sister of science, is equal with it in worth and is equally infinite. All the noblest peoples in their fairest times have felt their spirits glowing for art ; and for it the most cultivated peoples of Europe are still aglow to-day. It is the second original work of the spirit of man and of humanity.

The world of phantasy, or what is bodily and individual in Reason, stands purely and by itself in contrast to the Ideas. This world has its own inner life. Reason produces forms in it according to its own laws, without requiring the influence of Ideas. But the spirit brings to it the law of the Idea ; it bestows a new ideal life on this world ; it works formatively upon it. Only what is formed freely according to Ideas in this world of individuality, comes into consciousness. Nature even in

the organic world is eternally identical with herself in the invariable succession of her productions; in each of her works the parts are fixedly determined in the whole and by the whole. She forms everything in one act at the same time: the part along with the whole, the form only in the living being itself, the human form only in the individual man. But when the spirit weds the individual thing with the Ideas, the laws of individuality take on the freedom of the Idea; each of its formations subsists by itself, is the first member of its own series; and it is only in order to exhibit a free Idea in its totality that several such formations constitute a higher living whole. The mind fashions in the order that pleases it, spring, winter, a flower, the sun, a human body, a pure world of colours, or a world of pure forms. The sculptor lends the human form to the stone; the painter makes a surface into a mirror of life and its appearances; and the musician communicates to the air the tender changeful life of feeling.

In artistic creation man is not limited to his inner spiritual world alone; out of it he fashions at will forms that pass into other minds and go out into Nature. What he has received and creatively produced in the sanctuary of the spirit, he is capable of exhibiting representatively in other minds and in Nature. The inner creation precedes every external work as its model or archetype. One who is a master of the internal art can also become so in the external sphere; and the elevation and

intimateness of his internal art gives the limit up to which his external art may elevate itself.

A work of this internal creation is complete as an inner work of art when it becomes embodied and vital according to the stage of its being and existence; when it is truly shaped into form and individualised down to its least organic parts; when reposing in itself, it owes its existence to the Idea; and when, either subsisting in itself or through the Idea, it is connected as a free constituent part with a higher whole of the kind. The creative spirit freely following the Idea and its inner order, creates all parts in the whole; it breathes the life of the whole into every part till the whole completely responds in the life of its inward totality to it, like the artist whose work arises gradually and freely. But when a productive spirit has attained to beautiful dexterity, fresh growths of an artistic nature take form within him, as if by their own power and spontaneous impulse. Fresh, full, and sound life is the characteristic of every inner work of a creative kind, as well as of every external work of art which is conformable to its inner ideal.

Every being exhibits the structure and fundamental laws of the universe in its own proper way, as a closed and complete likeness of God in its own kind, according to the place it occupies in the series of beings. Nature and Reason, spirit and body, the Idea and the individual thing, all bear this seal of their divine origin. The richer a being is in its formation and life, and the more numerous and

more inward the oppositions which are harmoniously united in it, so much the richer and more glorious an image of God it is. Thus the body as the master-work of the physical creation and as capable of receiving the most varied and inward exhibitions of the fundamental harmonies in the structure of the universe, is also the most glorious likeness of God in Nature. This pure, clear, and living resemblance to God of finite natures in their finiteness, is beauty. The supreme source of all beauty is God Himself and His power, in which all things move and have their being. In the beauty of the creatures, God beholds Himself and is well pleased; and thus He regards the creatures as worthy of Himself. The world authenticates itself in its beauty as the work of the eternal Master. Where this divine excellence displays itself to the mind of man, he is inwardly moved and elevated; a religious supersensible holy feeling streams through him: for he then feels the present God and his inner unity with Him. So does the spirit thrill with rapture under the heavenly harmony of music when the waves of melodious sound move in the fundamental relations of the everlasting numbers according to which the world has been formed and lives in God. The world of Ideas has also its deep quiet beauty, and it influences the wise man like truth. Every being is receptive of beauty when it fashions itself in innocence and is faithful to its own nature. Every joyous, rich, and inward life is beautiful of itself; but it lives in order to live, and not merely in order to be beautiful.

And God has bestowed on every being sensibility and desire, according to its capacity, and an artistic impulse towards beauty. All beings are not to be merely formed portions, but forming and acting persons in the divine work of art which makes up the world. Beauty is most intimately felt and created by man, who is the fairest blossom of the creation. All that is dearest to man is clothed by him in beauty. The more cultivated a people is, so much the more universal and dominant is beauty in the life of that people, and so much the more are the rights of beauty asserted. Science, social intercourse, religion, and the State are all transfigured by their adornment with beauty. The inner spiritual life elevates itself to moral beauty and grace; and beauty is the source and nutriment of love.

The whole world of the inner creation of every spirit is likewise capable of special beauty; and every one of its works and every higher whole of these works, can participate in it. If the spirit freely rules the formation of what is individual according to the Idea, then beauty arises of itself as by a beneficent necessity. But in this world of inner artistic creation there likewise prevails an inner opposition like that which holds between ideal and real knowledge in science. Its basis cannot be beauty; but as is the case with every being, so likewise every work of the inner creation is capable of it. This opposition rather rests upon an essentially opposite relation of the Idea and the individual thing in the formation of the work that springs

from their union. For either the essence and inner eternal structure of the Idea is the dominant element, and determines the disposition and progress of the formation and the completion of the individual thing which is united with the Idea; or the being and the inner structure of the individual controls the Idea which has to be exhibited in it, gives outline to the whole, determines the disposition of the parts, and leads the executing to its completion. In the first case, the individual element is formed as a living Idea, and every part freely formed in the whole according to its proper Idea is connected with the whole through the unity of the Idea, without weakening or injuring the individuality of the work. In the second case, the work is like a work of Nature; it is an ideal living thing, in which the exhibition of the Idea is subordinated to the individuality and determined and bounded by it. The parts are here individually determined by the whole according to their inner essence, without however injuring the ideality of the work or resisting the Idea which the work is designed to exhibit. Works of the former ideal order of artistic creation rejoice in a free ideal beauty, whereas works of the real order of artistic creation enjoy a bounded real beauty. The free beauty of the former appeals to the spirit more intelligibly and more powerfully, as freedom is the fundamental character of reason and of all mental activity. Free beauty is spiritual beauty. Accordingly ideal art is rightly called beautiful art by pre-eminence. And as real art

inwardly completes its work according to the inner law of its independent life and reflects the Idea in inward life, we may call this form of art which worthily stands in antithesis to beautiful art, inward art. Now as every opposition desires to be harmoniously united, so likewise do beautiful art and inward art form a universal living union. The spirit which harmoniously unites these two directions of art, forms works which are equally excellent in inwardness and beauty ; for these two characteristics stand in them in equipoise, and are united in an accordant and skilful way into a higher work. A musically beautiful speech, a beautifully formed body moved within itself, or a product of beautiful architecture charms us both by its inwardness and by its beauty. This third harmonious art is in the world of art what harmonious knowledge is in science. In it, in fact, inward and beautiful art are presented in mutual limitation, but they are also reconciled in a relation of reciprocity that is fruitful in higher life.

The human spirit does not produce its artistic creations in the utter loneliness of an inner world. Man receives through the senses the life of other spirits, of Nature, and of God, and the products of their love and art. He embraces the world in his heart with feeling and inclination, and he receives actively into himself what it reveals to him. He develops what is thus received according to its inner nature with the freedom of the Ideas, inwardly and beautifully and harmoniously, and elevates it so as to become the product of free rational art. Every-

thing, including himself, becomes the object of man's artistic strivings. The life of his soul as it is inwardly and beautifully moved, is expressed by him in speech, gesture, song, and dancing. All his activity may be adorned with moral dignity, grace, and beauty. All his social relations with God and men, and with Nature, may become harmonious works of art. Even science takes form at his hands in characteristic inwardness and beauty. Man spontaneously shows himself an artist of inward beautiful and harmonious power in the inter-related life of the creation; and it is only when he is surrounded with life and beauty that he is pleasing to himself and feels himself blessed.

When the whole world with all its many-sided life is embraced in a human soul and is livingly born again with affection and love in the world of phantasy, in accordance with the characteristic nature of the person and freely according to Ideas, there blossoms forth within him a beautiful poetic world, in the forming of which the human spirit imitates the free creation of God. This poetic world is inexhaustibly rich in free, separate, beautiful forms of every kind. For poesy is the magic power of the spirit by which it repeats the creation of the world in free beauty, and brings forth youthfully again the life of all things within itself. The world of poesy, through the continuous influences of the life of the world in men, and through its intercourse with universal history, is continually fertilised by God, by human minds, and by Nature.

What is spontaneously formed in it presses forth to the light, clothed in the imagery and harmonious art of speech in all its fulness and inwardness, and enlivened by the melody and rhythm of tones. Or it is presented with the truth of Nature as a statue, as a picture, as music, as mimic acting and dancing; whether separately represented by one of these acts, or taking the form of a common product of their combination in song and drama. The poetic life when shed forth into Nature through all the arts, vibrates again as an echo of the soul into other souls who yield to the blessed influences of its beauty in order to beautify themselves.

When the mind grasps the life of the world in its full pure individuality and vitality, and imitates it inwardly and freely in essential rational art, there rises before it a narrower or wider world of inward art in which all that is formed and vital is spiritually born again in inner individuality. Everything, even his own being, his heart, his thinking, his productive activity, becomes the object of inward art to man. The human spirit through its knowing and action, traces out the natural law of every being of organic and inorganic Nature, and even of the whole earth. As an external yet reconciled and sparing power, it enters into the laboratory of Nature and brings forth in it a second inward yet natural creation. The spirit manifests to Nature its power and dignity by completing and ennobling her own works. It skilfully tends and trains the world of plants and animals, and of the

human race. The mind of man actively works in the spirit of Nature herself in the process of agriculture and in industrial productions, as well as in the higher arts of chemistry, physics, gymnastics, the training of the body, and in the divine art of healing. All Nature testifies to the inward art of man; for that art secures, guards, diffuses, elevates, and perfects her whole life. It is not vouchsafed to Nature to liberate her powers from the bonds of the universal system in order to consummate single works. But the spirit of man delivers her from her chains. In the mechanical arts as a part of inward art, the spirit masters the masses of matter and the elements; and it regulates and directs their energies how and whither it will, in order to stimulate and forward all the higher life of Nature, with a view to the higher needs of the spirit.

Thus beautiful art and inward art stand in contrast to each other, being equally excellent and independent; and they manifest themselves in a complete parallelism of the individual arts they embrace, from the shaping of the simplest things up to the artistic formation of the whole spiritual realm, of the whole earth, and of the whole of humanity. They imply special opposite moods of the soul and exclusive artistic dexterities; and if their higher works are to succeed, they require the whole man as artist. A well-cultivated mind guarantees and develops the sense for both.

And, lastly, when in a great spirit the world of

beautiful art becomes united and permeated with the world of inward art, there arises a harmonious world of art that is produced from their alliance and love. In this world the beautiful is formed inwardly, and the inward is formed beautifully; it contains works in which, from their being at once inward and beautiful, the supremacy of the Idea and the impulse of the inward life are shown in equal power. The spirit itself and the body with all its faculties and powers, as well as their mutual life in man, can and ought to be completely shaped through harmonious training as harmonious works of art. Every social union of men and, chief of all, the humanity of all times, attain the highest dignity as inwardly beautiful works of art. Language is a worthy monument of the harmonious art of man. Architecture in individual works, as well as in their groupings in landscapes and in large beautiful cities, which is its highest triumph; the art of beautiful gardening in its several parts, as well as in the charming structure of whole regions and countries and continents; and the higher power of both as exhibited in the sublime art of colonising the whole earth: all these are essential and wonderful parts of the one harmonious Art. The greatest and sublimest works of men in nature belong to harmonious art; and in order to execute its works there is required social and well-calculated combination of the most varied talents and of inward and beautiful artists. But above all it requires a great soul which, being cultivated harmoniously and on

all sides, is able to grasp the idea of the work, to sketch it, and to guide the workers with wisdom to the goal.

The earth with the kingdom of spirits inhabiting it as humanity, includes the one supreme sphere of art which contains beautiful art, inward art, and harmonious art in their activities and products, as well as in their independence and in the universal harmony of all their parts; and this is the highest work of art that is capable of being recognised and represented by our humanity. This wonderful whole, embracing the various peoples as socially and artistically combined into humanity, both when at rest and in beautiful movement, exhibits inward beautiful and harmonious growth in every age, and it constantly receives the higher artistic influences of Nature, of Reason, and of God. This whole shapes itself freely in the bosom of eternity. In holy stillness it circles round the firmament. A faithful picture of the supreme art-work of Nature shines through the waves of light into our work on earth; and it enables us to know the place and to divine the dignity which characterise this highest human work of art. May the coming generations combine into a more inward union as humanity, and fashion with advancing art and love, and always more beautifully, inwardly, and loftily, the one great art-work of humanity upon earth. May they cultivate art and science with equal love and with equal success; and along with these eternal works of man may they find that inward harmony which

forms the glory of humanity and the relish of life.

Science and art, while equally original and worthy products of the same spirit, spring from opposite activities. In both the object is to wed the world of Ideas with that of individuality, but in this process of union the activity of science is directed to Ideas and that of art to individual things. Science and art are opposed to each other as spirit and body, or as male and female, and this opposition is eternal as the world. They have each, however, an organism corresponding to itself in all its parts, of which the main features could only be indicated here. And like all other really opposite beings, they are destined to combine with each other, and to express the unity of the Supreme Being in a harmonious unity. This harmony of science and art is the third work of humanity, and it closes the circle of the original works of the spirit of man.

Harmonious Union of Science and Art.

The spirit hovers freely over science and art; and over the activities that produce them is the calm life of the will and soul which form them in love. Truth, inwardness, and beauty gladden the heart and furnish the spirit with pure satisfaction. In the social enjoyment of the resulting success, the pleasurable desire of new formation rises on the wings of the imagination. The spirit prosecutes its inquiry and artistic formations when and where it

will, and carries on both with freedom. What it has accomplished in science and art remains under its command in memory in every direction ; and by repeating the formations its creative activity becomes a beautifully formed dexterity. The spirit recognises the inner harmony of science and art, as they are made in their whole organisation for each other. What is similar in both calls and responds to each other in consciousness, and the spirit passes freely from the world of science into that of art and back again. It contemplates the works of art in the light of wisdom ; it enlivens the structure of science with poetry ; and it wisely and artistically exhibits the doctrines of science in the art of life. The life of every spirit embraces the deepening of the soul and its activity in science and art, and that effortless contemplation of the soul in which the spirit enjoys its whole being and unintentionally enters upon a spontaneous play of beautiful thoughts and ideas. What it has learned in science and what it has fashioned in art, become socially united in this unconstrained intercourse of the spirit with itself. Some minds prefer above all else to form science ; others are impelled by their disposition and inborn power towards art ; and others again are called to put forth equal efforts in science and art, and to give life to an inward harmony of the two through their free and beautiful interchange. Yet a spirit cannot live exclusively for science and entirely neglect art ; nor conversely can the artist entirely ignore or despise science. Neither can

the harmony of science and art be attained without being strong in both ; nor can either science or art or both flourish unless the spirit freely maintain itself at the same time above and in both, and harmoniously animate their formations. For the inner free life receives all its nourishment from science and art ; and neither science nor art would move man's whole soul or occupy his whole spirit without free intercourse with himself. In the free play of science and art, the spirit is as much a scientist as an artist ; and it is even more, for it is both of these in an equal measure. What every spirit is to itself in this free inner intercourse, it will also be to society.

How the inner life of the spirit of man expands when it enters into intercourse with men, with Nature, and with God ! In all the spheres of human sociality, it is continually incited to social exhibition of its inner life and to combination with other powers for common works. The blossoms of its own personal spiritual life and the fruits of its knowledge and productiveness, make it worthy of the society to which it communicates them ; and this communication and its capacity of receiving communication from others determine the range, the strength, and the dignity of its social life. The spirit expresses what is within it in words and deeds ; what its individuality prevents it from producing is received by it from the doing of other beings with whom it associates ; and it loves to recognise and contemplate this, and thus to refresh

and beautify its own life. By receiving the influences of all that lives around it, and giving them back clothed in its own characteristic forms, the spirit gains universality, fulness, and depth. It becomes conscious of its peculiar powers, and is animated with new love and energy for its inward vocation ; and it thus becomes always dearer to itself and to society.

In the social harmony of all beings, the interpermeation and the free reciprocal life of science and art are likewise ultimately one ; they constitute one whole of life, just as science and art each by itself is such a whole. The inner life of the spirit which springs from the union of its science and art is, without losing independence, likewise fused with the life of other spirits, with that of Nature, and with the life of God. Thus is formed upon the earth, as the universal theatre of human activity, a particular whole of this harmonious life which is full of character, and which, continuing essentially identical through all time, is yet also individualised at every moment, and takes progressive form in accordance with law. The individual man in this relation bears also in his individual peculiarities the perspective, the *chiaroscuro*, and the complexion of his family, people, and age. But the harmonious life of humanity is a unity, as humanity itself is but one. The more closely and firmly the Union of Humanity is realised, just so much the more individual and yet universal does the single man become, and so much the more

organic and glorious will the social harmonic life of humanity be.

Science and art, and the free unity and harmony of both, are thus original works and products of every man and of humanity. Moreover, they are produced by determinate powers and in a determinate way ; and so we are now called to consider the Organism of the Human Powers and the Forms of Human Activity.

Human Powers and their Forms.

The spirit is a free, whole, self-contained life of Reason, an organism of spontaneous activities. It exists and works by its nature as a whole spirit in the fulness of its whole being ; and it is thus a soul. Every spiritual activity and creation proceeds from the soul. The spirit is the more perfect the more the harmony of all its individual efforts is animated by the soul, and the more manifold is the development of all its individual powers.

The spirit becomes conscious of its original power as a primary impulse. Originally the one power of the spirit is directed inwards into the depths of Reason itself in order, as imagination, to quicken the original operations of the spirit. Its striving is then directed outwards, seeking after union with all life. It seeks union with God's power, for the spirit is an organ of God and knows and has a presentiment of God ; with all other spirits, too, for they are all of themselves one living whole ; and

also with the forces of Nature, for Reason and Nature are destined by God to interpenetrate each other. The power of the spirit is called rational by pre-eminence in so far as it apprehends in its individual energy the whole of its work. It is called intellectual in so far as by its particular faculties it accomplishes every part of that work, while distinguishing the parts well in the whole. And it is called harmonious in so far as its individual faculties are enabled to work well-proportioned in their whole energy in order to perform all the individual parts of that work, according to the idea of the whole, harmoniously, and for the glorification of the whole.

And as conducive to power there is bestowed upon the soul sense and circumspection. It is capable of perceiving things and of representing in the mind the objects to which its energy is directed. Sense is also originally directed inwards toward Reason in order to perceive the Ideas, what is individual, and the harmoniousness in Reason. But it likewise opens itself to God, to all Reason, and to all other spirits ; and, as the external sense, it also opens itself to the body and to nature. The external sense is a receptive capacity for being moved by external things and for finding them present in itself, as soon as they exhibit themselves to the mind at the bidding of God. The spirit belongs with its sense no less than its power to itself, as well as to God and the world. Sense is comprehensive, rich, and harmonious ; for it apprehends the whole, and its parts, and the harmony of the

whole with the parts, and of the parts with each other.

The soul, as the living whole, weds the power and sense of the spirit, makes them permeate each other inwardly, and maintains their constant moving interplay. It determines the power of the spirit through the sense and the sense through its power, and apprehends itself in this reciprocal determination; and in this relation it is heart. When the power is determined by the sense, the heart feels pleasure and pain: pleasure when the power is moved in conformity with Reason, and pain when the power is checked in its free movement. If the power is determined at the same time in both ways, the feeling is a mixture of pleasure and pain. When the power is aroused by the sense, it never rests in passivity, but reacts effectively upon what is presented to it by sense; and the heart feels this stirring of its power as inclination and aversion, or as love and hate. Inclination and aversion are related inwardly and outwardly to all beings who present themselves to the spirit in the sense. In so far as the spirit seeks to appropriate other beings by its power and to receive them livingly into its own being, or to turn away from them, the inclination is desire and the disinclination is repugnance. Feeling and inclination are the two opposite manifestation of the life of the heart, and the whole heart is able to make these permeate each other again so that they reciprocally heighten and mitigate each other, and enter into a balancing harmony. It

is this harmonious combination of feeling and inclination which the term Heart properly expresses ; for this rhythmical, harmonious, and melodious play of feeling and inclination in the heart, animates and moves all the powers of the spirit as the source of all spiritual life. The human heart is open to all that is good and beautiful in and out of Reason ; it beats for every being that works harmoniously upon the soul ; it is by its nature just, and full of love, goodness, and joy.

Yet above the heart the soul lives and rules as a free, pure, holy Will. The stirrings and inclinations of the heart with its love and its hate are subject to the tribunal of the soul, as of the whole spirit. The spirit becomes to itself the object of its own activity as spirit ; it unfolds its own senses like the body ; it has self-consciousness, and thus raises itself to be its own lawgiver and educator. The heart desires that the soul at every moment shall so guide and determine the powers of the spirit as may be beneficial to the heart. But the soul does not blindly follow this call ; it keeps its power and it gathers itself in itself in order to scrutinise and to examine its disposition and heart. It calmly and impartially compares the demands of the heart, without love and hate, with the idea of its whole rational nature ; it reflects and considers ; it resolves, and wills, and acts. The nourishment of life is continually brought to the soul from the disposition through the heart ; but of this, it takes into itself only what is suitable and adapts it to itself, accord-

ing to the laws of the purely spiritual life, in moral excellence and beauty.

The spirit works in time, but free from its fetters. The past is not dead spiritually; it continues present to the spirit so long as it belongs to its sphere of life. In its power, sense, and heart, it can make present to itself all that is, and arrange it freely according to Ideas, without being bound to the order of events in time. The spirit recalls to mind; it remembers; it recognises again. It lives its morally free life in the past, the present, and the future, as in one great present.

To this organism of the spiritual activities and faculties, the organism of the bodily activities and faculties exactly and completely corresponds. The organic power of the body is conformable to the power of the spirit in all its subordinate powers, and these express themselves in a system of organs. To the spiritual sense corresponds the bodily sense; to the disposition corresponds the unity of the bodily feelings and inclinations; and the heart corresponds to the heart. And just as the will and its law govern disposition and heart, so there is likewise found in the body a supreme government of the whole principle of life from which all the motions and all the tendencies of every sense and every power proceed. This will of the body appears to be conceived under instinct. As it is with the spirit, the body likewise sets into its own senses, and it can likewise react in a formative and destructive way upon itself.

Accordingly the unity of the spirit and the body as established by God, is so completely and so intimately knit together that the two can only be active and healthy together. With failure of the bodily sense, the corresponding spiritual sense fails, or becomes deficient, or is extinguished; and, conversely, the same holds of the bodily senses in relation to the spiritual sense. With injury of the spiritual power, the bodily power conformable to it is likewise maimed or annihilated; and so of the spiritual power in relation to the bodily power. When a spiritual organ moves, the corresponding bodily organ likewise moves spontaneously; and in like manner the spiritual organ moves along with the bodily organ. Spiritual emotions communicate themselves to the bodily organs, and bodily movements of the sensitive nature communicate themselves to the spiritual organs. These facts are known and experienced generally by every man, but they are more intimately known by the student of Nature and by the physician. Even the languages of all peoples are monuments of this harmony of the body and the spirit.

The body and the spirit are in constant spontaneous fellowship. They are also able actively and voluntarily to receive mutually into each other the life of their whole organism, and every movement of the individual powers. Then they concur in common works according to common ideas; their powers mutually stimulate, kindle, and moderate each other; together they form in the individual

man one life in blessed harmony. They energise, feel, love, and abhor in unison, and strive after the common health of the whole man. It is only this sound harmony of the spirit and the body which can attain to exhibit the universal unity of the rational life and of the natural life. Pure spirits can only have to take care of the spirit, but every man has the actual and immediate vocation to bring about this harmony of his body and his spirit. Yet the spiritual development is on that very account the most important and most essential task laid upon the spirit; for this spiritual development is within its powers alone, and it is only through it that it can become capable of entering vigorously and intimately into that harmony.

We have thus recalled in outline the Organism of the Human Activities that we might not enter unprepared into the Temple of Virtue, of Justice, and of Love, where we shall read the laws according to which man has to form all that is perfect and beautiful.

The Moral Law and Virtue.

The inner law of the pure free will is the highest sanctuary of the soul; for its life being higher than its power, sense, and disposition, it continually and imperatively holds up this law before itself, and as the whole Ego it forms its power, sense, and heart according to this law. The law itself, however, is immutable and eternal. In its conformity with this

law the will is pure; for thus it follows only the proper nature of the spirit. It is also free; for independently of fear and hope, of joy and sorrow, of love and hate, it wills only what is contained according to the Idea in its being and in its sphere of life, and merely because it is so found or because it is good. The whole life of Reason and of the spirit, is free as the Ideas are. Every member of its activity and every operation begins its own series; it has not proceeded from, nor is it explicable from, all that went before, but only from a new first influence of the whole spirit. It thus recognises only the law of its Idea. Only he whose will is pure and free has the sense open and tender, the disposition inward, and the heart pure and sensitive. A pure, holy will is the fountain of all life and of all joy in every spirit.

Every human effort or striving which has sprung from a pure free will and is governed by it, is morally good; and it is at the same time by its very nature, as an image of the divine activity, morally beautiful. To live constantly and harmoniously in pure free will, is the virtue of the spirit. Virtue is the health and blossoming of the whole spiritual life. The morally good will is originally directed towards the spirit itself, with its whole being, in all its powers, its senses, its whole disposition, and all the inner harmonies of its nature. But the first commandment and the beginning of its virtue, is that the spirit shall continually act as a whole spirit with all its soul, and

with all its heart, and that it shall do every individual thing in well-proportioned relation to its whole being, and to its whole life. The virtuous spirit accordingly strives to be at home with itself, to know itself, and to keep the idea of its being continually present to itself. Virtue is thus at once the highest art and the most blessed state. To the virtuous man all his powers, his understanding, his reason, his perception, and his imagination, as well as all his senses and his whole disposition, are equally holy. He develops all his powers regularly, independently, and in harmony; he exercises and equally purifies his senses; and he forms and sanctifies his disposition and heart, not by suppressing his sensations and inclinations, but by purifying and transfiguring them, and bringing them into unison, and yielding to them only according to the requirements of the pure will. Thus does the virtuous man healthfully and livingly unfold in time the eternal excellence of Reason. The moral form of his life is of infinite value to the spirit, but this does not make him indifferent to the fruits of his efforts, or to the success of his works. These, indeed, can only succeed if his effort while accompanied with moral perfection is at the same time conformable to the nature of the things upon which it is directed and to the Idea of the work which it aims at. Hence the virtuous man honours the nature of things; he investigates it and adapts himself carefully and lovingly to it in all that he undertakes. Virtue and skilful

execution have both pure worth in themselves; but they are both of the highest value when they are combined.

Every spirit is peculiar in soul, power, sense, and disposition. Virtue, indeed, strives in every spirit after all that is good and beautiful, of which the nature of the spirit is capable; but yet only in so far as it can proceed from the peculiar capability of this very spirit. Every man has his own special ideal. In order to be conformable to this ideal the virtuous man examines his individuality, and purifies and hallows it, and shapes his life into an artistic, morally beautiful, organism. The essence of virtue does not consist merely in willing and practising the good in general; it must also will this particular good, now and here, because and so far as it is conformable to the individual art-work of life; and it must execute it artistically with thoughtful intelligence and with pure love. Thus does every human spirit develop of itself its individual mode of life and its individual virtuousness; and as all beauty, so likewise does virtue become real in infinitely many equally beautiful ideals. All the individual and essentially opposite characters of the several human spirits conceived as in reciprocity, form the one variously virtuous character of the spiritual society which they constitute.

The organic vitality which builds up the body has also its pure, free, natural law, and the capacity in accordance with it of freely determining all its

subordinate powers and senses and emotions. This capacity in the body corresponds to the will of the spirit. Without requiring direction from the spirit, the body can realise its own proper goodness and beauty; and when the whole vital power directs itself independently, as instinct, only to the good that is essential to the body, this, according to the language of the sound understanding, is the virtue of the body. We see this virtue expressed purely and specifically in every healthy animal. The body of man can give to it the richest, tenderest, and most regular form; but it can also be terribly shattered in the human body through the unsocial and immoral influence of the spirit. The life and the virtue of every body is just as individual as is the case with the spirit and its virtue.

When the spirit appears as a living man, its spiritual virtue also extends to its body. The spirit of man hears the virtuous voice of instinct, honours it, and conforms to it, so far as it is in harmony with purely spiritual virtue. The spirit never subjects the organs and powers of the body to the immoral desires of a disordered soul, nor does it destroy or desecrate the body through any exertion of its own powers. Rather does the virtuous spirit seek to increase yet more the health, beauty, and strength of the body and its pure virtue; and it does this primarily because of the proper dignity of the body, and also in order to prepare for itself a pure temple for its spiritual life. It seeks to fuse the virtue of the spirit with the virtue of the body

into one human virtue, which shall ennoble both and bring forth new beautiful fruits in the spheres of science, art, and social life. The special virtuousness of the spirit when combined with that of the body, thus establishes and maintains the characteristic virtuousness of every individual man.

God, Reason, and Nature environ man with their higher life. The virtuous man opens his sense and heart to them in childlike innocence, and in submissiveness to the divine order of things. He thinks and acts in God's spirit; and his inner and outer life moves in harmony with the life of the world. In intercourse with God and in loving sociality with all beings, his virtue gains inwardness and beauty, strength and grace; and his character puts on that immovable steadfastness and that sublime magnanimity which alone can create the great works that properly belong to humanity itself.

Thus does virtue make the whole man complete, pure in himself, and faithful to his own nature. His own nature itself enjoins him to respect and treat every being according to its nature, and to maintain all his relations with all beings pure and sound, according to the will of God. But this injunction is essentially part of one high injunction of God to the world, which is earlier and higher than spirit, body, and man. What is thus referred to is Right, and the Righteousness or Justice that proceeds from God.

Right and Justice.

We have seen that independence and the harmonious reciprocity of all things are the fundamental forms of the structure of the world, and of all life and all beauty. According to God's universal order in the world all beings are put into indirect or direct connection with each other; and they thus enter into relations of community and sociality. But every being is maintained in its own nature; and only when it develops its nature independently, freely, and vigorously, can it be received into ever higher and higher harmonies of things. The community and sociality of beings cannot conflict with, nor undo, their proper specific nature, but must rather establish them and transport them into a higher sphere of life: for otherwise the second act of God which sets beings into harmony, would annihilate the first act of God which eternally bestowed upon all beings their proper nature.

Accordingly, all the relationships into which all beings are put with each other, must be so determined that all the beings which are members of any relationship shall continue to exist in this relation with their proper nature. Moreover, these relationships must be so determined that in and through each of them the harmony, on account of which the relationship is formed, shall be really brought forth in conformity with the proper nature of its members and the eternal laws of the world.

And, furthermore, in every relationship all its members must be healthful and flourishing each by itself, and all of them in the harmony required by God. Again, as the harmony of all the beings in the world is a unity, all its relationships and the several harmonies produced in them must accord as organic parts so as to form one great harmony made up of the universal life of all things in God. Hence every relationship must not only be so determined in itself that all the members in it may be sound and may flourish by themselves and in their harmony, but it must likewise itself be put into harmony with all other relationships with which it comes into contact; and therefore it must be so determined that so far as it reaches, the nature and harmony of every being and the divine harmony of all things, shall coexist along with it and be furthered by it. A relationship between two or more beings rightly and naturally determined in this way, may be called a sound relationship. Every relationship must therefore be sound in itself, and its relations to all other relationships must also be similarly sound. This rightness, naturalness, or healthful soundness of all the relationships of all beings, is God's holy Will; and hence that holy Will requires from every being that it shall so determine its own power in all its community or fellowship with other beings, that the universal healthfulness of all relationships to the universal harmony of beings in God, shall on its part be maintained and furthered.

This natural conformity and health of all the relationships of all things with each other in and with God, constitutes the one Right; and the establishment and realisation of this Right by God and by every being on its part, is the one Righteousness or Justice. Right is, therefore, the universal essential form of the relationships of all beings with each other, in accordance with which every individual is completed in his proper nature in the community of all beings; and in it the harmony of all beings subsists and becomes real. When beings enter into community they come under mutual limitations; and the sum of all the limitations which a being comes under through all other beings with whom it comes into community, and through the whole life of the world, may be called the universal limitation of this being in the world. These limiting relationships constitute the whole limitation of the world, and they must likewise be so determined that the nature of every being, limited and limiting, and their harmony, shall coexist with them, and belong to the one organism of Right. The idea of Right is therefore a universal divine idea; it extends to all beings in the world, and not merely to man. Right is eternal truth, and the source of the beauty of the world; Wrong is falsehood and deformity. Justice builds up and adorns every life; injustice disintegrates and degrades it. A being is just in so far as it produces and maintains Right to the utmost of its powers and without selfishness, for itself and for all other beings. God

is essentially just ; He upholds and fashions all things and their harmony in equal justice from eternity to eternity. The world is the Kingdom of God : God is the monarch, and all beings are its citizens. Hence all things exist in predetermined harmony, and justice is inseparable from their being. All the dissonances in the life of the world are thus to be resolved, for the one whole Right is real in itself ; and if seen with the eyes of God, it would also appear to us to be real. For God, the Lawgiver and Judge of the world as His kingdom, is holy and infallible. The ground of the one Right, as well as of the rights of every individual being, and of every community of beings contained in it, is primarily God alone, and secondarily the proper nature of every being bestowed upon it by God, and the nature of the harmony of all things established by God. Every being, inasmuch as it is founded upon God, therefore, silently claims its right, and not in vain ; and its rightness is a part of the one righteousness of God.

All creatures are free and independent persons with rights in the Divine State. Every being, for his part, must give every being his right, and is entitled to demand what is right for himself and for others from all beings, and to use all his power to make it real. Accordingly, God has implanted in every life an inextinguishable sense for right and justice. By this sense it is individually constituted like God Himself ; for it raises itself through the divine idea of Right far above the limits of its own

nature, and purifies itself, so far as it is just, from all narrow self-interest. The rights which a being has to carry out in practice, relate to the nature and harmony of the beings toward whom they are discharged. Accordingly, every being is bound by right in relation to God and the world. Hence all beings are likewise entitled to compel every other being to the performance of right in a way which is itself right-ful ; that is to say, to such performance of right as is conformable to the nature of those who perform it and of the divine order of all things, and therefore to the one whole Right itself. Right is absolutely required by God ; and every being is therefore a servant of the divine righteousness or justice, and takes part in its own way in the divine administration of Right. The richer and more living a being is, and the more manifoldly and intimately it is interconnected with others, so much the wider and more many-sided in its Sphere of Right, so much the more complex, organic, and tender do its jural relations become, and so much the greater a participation has it in the divine administration of Right.

Accordingly, Humanity, with all its included wholes down to the individual man, is the greatest and first jural person upon earth. The reverential feeling of Right speaks spontaneously in the breast of man. Man recognises this divine Idea, and sees it comprehensively and clearly ; he feels that it is consecrated by God, and through the world and his own nature. Man is compelled to honour

Right even before he loves it, even when his passionate heart still struggles against the sublime severity of Right, yea, even when he has violated Right. The feeling of Right raises man above himself; it purifies him by divine force from self-interest and selfishness; and in this it makes him resemble the spirit and heart of God. Justice ought to animate humanity and every man equally towards all beings, so that they may make themselves complete by union with all other beings, and help with all their powers to bring forth the divine harmony of all things.

The just man regards no being from a selfish point of view, as if it were merely destined for himself; but he recognises it as a free fellow-being in God, as a fellow-associate of the life and harmony of the world. Accordingly, he treats even Nature in every one of her works as worthy and beautiful in herself, and not merely as a subordinate servant and handmaid of Reason. He ascribes to the body as original rights as he does to the mind; he lives in and through the body as with a being that is worthy in itself and beautiful, and is reconciled with it as standing in friendly relation with the free organ of Reason. The just man does harm to no being whatever; he does not injure a flower, nor a worm, nor a brother; nor does he offend against God. He renders and procures to every being what is its due so far as he can, and thus he lives fearless and rejoicing in his power, and in harmony with all things. If he suffers wrong, he does not on that

account feel himself justified in repaying wrong with wrong; for his obligations to Right rest upon the eternal nature of God and of the beings themselves, which are neither creatively made nor essentially altered by the behaviour of finite things; and he leaves it to God Himself to adjust every wrong. The only weapon of the just man is justice; he undertakes nothing against the unjust man but to protect himself from him, and to bring him back in the right way to justice.

Every sensible man feels that there is entrusted to him by God a part in the creation and vitalisation of Right. Virtue itself, as the inner health of his whole being, recognises Right as the source of the health of the universal life of the world. The pure will consecrates the heart and soul to eternal Right. By a divine enthusiasm man is led to apprehend and comprehend Right as a work of art; and he receives justice as an essential element into the art-work of his whole life. And as every art, wherever it may blossom and ripen, demands the whole man, so likewise does the work of Right consecrate for itself among men a venerable class of jurists and statesmen.

Since humanity at the highest constitutes in mind and body one humanity, and as it lives in itself as an organism in always narrower wholes down to the individual, there is originally only one highest sphere of human rights, one right of man, and one justice. But this one Right divides itself into determinate spheres of Right that are proper

to the several social unions and to every individual man, without, however, being isolated in these. Hence every individual man, every family, every free social union, and every people, has its special right and its special cultivation of Right and justice. But as all subordinate Spheres of Right are related to the Right of the whole of Humanity as organic parts to their organic whole, or as the limbs to the body, all the subordinate Spheres of Right remain obligated, subject, and responsible to the whole sphere of the Right of Humanity. These subordinate spheres must recognise the laws of the whole, and observe them each in its special sphere; they must each determine its sphere of Right conformable to the nature of the whole of humanity, and as required by the Idea which, springing out of the one Idea of humanity, indicates the extent of the individual sphere of Right. The higher Sphere of Right has to determine how far the subordinate sphere has to be left to itself. But the higher Sphere of Right, even out of regard to itself, may not injure or annihilate the freedom of Right and the observance of Right which properly belong to the subordinate sphere of Right; and no subordinate jural person can step ambitiously above its sphere without disturbing itself and the harmony of the spheres of Right, or without injuring the healthful state of the one Right of humanity. Every individual man has likewise his own proper cultivation of Right; for many acts of justice are still left for him to do even when he has voluntarily satisfied all

the legal claims of his people, of his family, and of his class, and although he may not ultroneously intrude into the observance of Right of any higher social union of men.

The Humanity on earth is and becomes one whole. It must therefore also be and become one whole as a being constituting and practising right and justice. It thus becomes one great artist of right and justice, livingly realising the great whole of the one right of humanity in all its organic parts as one great work of art. The idea of human right is first mirrored in all its fulness and beauty in the pure soul of certain clear-visioned men. It is received by them as an art-idea, and by them it is diffused over the whole race, so that their humanity may become a worthy citizen in the Kingdom of God, and may in unison with all beings attach itself to the justice of God which, as an all-ruling just power, governs all times. Within humanity the peoples constitute the next greatest jural persons on earth. Every people must therefore freely develop its sphere of right as a work of art in its own way : each one independently of every other, in legislation of its own, with administrative powers of its own, and subject and responsible to no one but the greatest manhood upon earth, that is, Humanity itself. This terrestrial humanity shall hereafter as a whole determine the relationships of the peoples according to right, and form a higher organism of right, to which the peoples shall be related as each individual man to his own people. We speak of full-grown peoples

and of the mature age of humanity ; for until that humanity itself shall have hereafter constituted itself as the highest jural person, and shall rule as such, so long will the people owe their jural state to their general superior power, or to a common interest, or to the beneficent guardianship of powerful peoples connected with them. Only gradually will reason itself and humanity take the place of mere external force.

Now, if we designate the social organ of each people for Right as the State, we may designate the idea of a universal human State, including all the several distinctive national States as its essential harmonious parts in itself, by the name of the Terrestrial State, the Federation of Terrestrial Right, or the Universal State. For although our earth is only a small part of the world, yet it is a complete image of the universe, and its dignity and beauty are founded primarily on the organism of its life, the number and measure of its parts, and their reciprocal relation, and not on its mere individual magnitude.

The sublime idea of a Universal State extending over the whole earth, will have to be further developed at its proper place in our system ; but we now pass on to indicate its immediately related Ideas, namely, the Ideas of reciprocal Life, Love, and Beauty. For Virtue and Right join hands in order to lead man to the Life of Love, and to make him perfect in the pure Beauty of likeness to God.

Love and Reciprocity of Life.

If we would warm ourselves at the holy flame of love and look in its pure light through the labyrinth of human society, the spirit and soul must rise to God ; for God is eternal love itself. The social life of humanity follows the universal current of love which the love of God breathes into all beings ; and it also pays homage to the universal cosmic law of the harmonious reciprocal permeation of all life as one life in God. We see the reciprocal life of the highest whole and of all its members as perfectly expressed in the human body as is possible in a finite organism. In it the life of the whole and the independent life of all its members permeate each other ; the life of each organ rises up into the life of the whole ; and the life of every organ, possessed by the living impulse of the whole, permeates the life of all other organs. It is only in the health and strength of the whole life that the life of every individual organ grows, while the life of the body flourishes in the health and strength of all its organs. All the organs are really present in one another and in the whole, without surrendering their own free and independent life, which they receive and maintain only in healthful reciprocal life between each other and with the whole. This is the image of the one life of all things in God to which we now direct the eyes of the mind.

Reason and Nature are the highest works and

organs of God ; and the highest manifestation of His inner reciprocal life is livingly to permeate Reason and Nature each by itself, to put the two in a relation of reciprocal life with each other, and to be also livingly present in this their reciprocal life. God is immediately present in them as their higher soul ; He takes them back unto Himself in constant free reciprocity as living organs without disturbing their free independent life, and without altering or suspending the laws which He eternally created in them. And both Reason and Nature continually draw through God's love the joy and power of their proper life from Him, the primal source of their being and existence. God's love comes to them through higher influences, but their life in God only begins within them when they have become matured for it by their own power. Nature and Reason are by their essence in God, and live in Him through His love ; they are beings with a life indwelling in God. As thus living in God, they both find themselves existing with a mutual permeation of their characteristically opposite life ; God's love leads them to each other, so that they find each other and establish a fellowship through their reciprocal influences on each other. These influences they then voluntarily receive into each other, by responding to and maintaining them conformably to their own nature and the essential being of God ; and they finally carry up their fellowship and community to the highest harmonious reciprocity of life, to the highest sociability of the world. Equably

and rhythmically they permeate each other in all their inner spheres of life, and manifest themselves in living beauty. We stand here on the boundary of a world of facts of the highest order, of which we indeed know that it exists and whose inner nature we can indeed somewhat divine, but we are not able to see into it clearly.

This reciprocal life of God and of His highest organs is repeated in a renewed but faithful image in Nature and in Reason, as well as in all the inner spheres of life. Humanity, the inmost and richest organ of the interpermeation of Reason and Nature, presents the form of it both in itself and in its reciprocal life with all the higher spheres. Every free and independent being exists with every other free and independent being in mediate or immediate interpermeation of life; and in this universal community and intimate sociality, all beings authenticate themselves as divine organs, and only in it does the one organic life of God subsist. To God Himself, each of His organs is open to mediate and immediate influence. Every being, according to the stage of its existence, is capable of living in God. All beings move and live and have their being in God. Reason works as a whole into each of its inner spheres of life; and each of these is fitted to enter into real unity of life with it. The same holds true of Nature. And in humanity, as the completest organ of their reciprocal life, the influences of all the higher spheres stream together and join to celebrate the most intimate and

beautiful love, the richest social reciprocity of life.

As Reason and Nature are combined by God, and the community bestowed upon them by God is raised with freedom to a reciprocal social life, in like manner this relation is repeated in the case of all natures that are equally high, but opposite, branches of the tree of beings. They are brought into community or oneness through their next higher sphere, whose organs they are ; and in it, they recognise each other as organs of the same living whole, and then they lovingly permeate each other in the whole of their being. The sociability of the infinity of individuals, which are similar and yet specifically diverse, produces a specific character ; and the individuals thus form one organ of a harmonious universal sphere. This holds of the individuals of the realm of spirits in Reason, the individuals of the organic kingdom in Nature, and of men as individual members of the one humanity in the universe. They also inwardly imitate in narrower and wider circles that supreme reciprocal life of God and of His organs.

Every form of sociability presupposes community, and forms itself in it. The ground, however, of all community, fellowship, or association, is primarily God's prevenient love which wills and creates the harmony of all life in Him. Every association that is founded by God is inevitable in the experience of the beings united by it, as long as its higher grounds endure and so far as they extend. This

holds good of the community of Reason with Nature, of the spirit and the body in man, and of men in relation with each other on the earth as their common higher sphere of life. The fellowship of higher beings with lower beings is immediate and direct, whereas the fellowship of co-ordinate beings on the same plane, in and through their common higher spheres, is mediate and indirect. Community is everywhere present whenever the inner manifestations of the life of the beings meet, mutually influence, and limit each other; and when at the same time they strive to maintain and to heighten their independence. Further, there is also a degree of community even where the beings reciprocally react upon each other without forming a real unity of life, or without recognising each other mutually as one being, and becoming incorporated into each other in the spirit of a higher unity. Even when several beings are useful in their community to each other, mutually further their inner life, and even produce common works with common powers, which are not however united into one life, there is community merely as such, but in such cases there is no proper sociability; for there is still lacking the true unity of a higher life consisting of them both in common. All communities of the latter kind are kept up merely by a common external interest, and have value and subsistence only when the beings in them do not lower themselves to be mere means, and when they are held together by justice.

The community that is enforced upon coexisting

beings through a higher sphere, as by a kind of fate, is the ground in which sociality flourishes; but it is also the basis of strife, and it abounds in sources of misfortune and corruption. For every one of the beings thus put into community works according to its inner vital impulse in inclination and desire upon the higher sphere of life that is common to all; and each moves freely in that sphere according to the law of his nature without regard to other beings. Thus the antagonistic powers of the beings thus standing in community come accidentally into contact even with each other; and they hinder, limit, and disturb each other. Then it is that in vigorous heroic natures there stirs the struggle for independence and inner health. Yet this cosmic limitation, however terrible in its manifestations, needs no theodicy. For the conflicting individuals thus learn to know their own and other's powers, and their idea of Right is thereby awakened. Just conflict produces respect; it gradually purifies the community from all unsocial elements; and it subdues and silences selfishness and self-interest. Those who are carrying on the conflict then come to recognise each other as equally worthy organs of a higher life; they become reconciled; and a beautiful struggle, the rivalry of love and of joy, begins. Thus do they press through conflict to friendship and to fruitful sociality.

True independence, perfection of one's own nature in itself, and individuality with fully developed

characteristics, are the soil on which alone love and sociality can flourish. The yearning of every being to be independent and perfect in its kind, exists in it earlier than love. And equally primary and essential is the impulse to still this yearning and boldly and perseveringly to combat all the obstacles opposed to a joyful independence. For this is the heroism that is proper to every being, and without which it can neither love nor be lovable. This independence is not higher nor worthier than love, but it is prior to it; without it, there is generally no worth, no life. All love and conflict would be equally contemptible without it, even if they were at all possible without some degree of independent being. Every grand nature forms itself through conflict with all that is hostile to its own most proper life; and by a heroic struggle it purifies itself into love.

When the community of beings is matured, and when higher and lower beings have found each other, and opposite beings have come in the course of the conflict to love each other, then only does their true reciprocal life begin, a life in which a constant harmonious interaction of their powers combines them into a higher mode of living. It is only this constant, inward living-together in love and unselfish justice, of free opposite beings as really one being, that I call *Society*, and it is the state of the beings in it which I designate by the term *Sociality*: these words being thus taken in a much higher sense than in the common usage. When once a social relationship has sprung up, it

grows constantly; for when the combination has succeeded in taking form, there springs up the yearning or longing referred to, till the social members universally and uniformly permeate each other. This is that state of blessed satisfaction in which the beings exist as one heart and one soul; and it lasts for ever, unless a higher fate dissolves their association. Every form of sociality rests upon the original unity of beings in accordance with which they are members of the same whole, and upon the ineradicable essential opposition which distinguishes them as organic members of that whole: the bases of their freedom and proper individuality. By their likeness they are capable of recognising the one-sidedness of their own nature and the equally essential excellence of the opposite members, and of entering with them into community so as to receive influences from them and to act upon them in return; and by the opposition between them their reciprocal life is nourished and maintained. Hence sociality will not weaken or extinguish the individual characteristics of its members, nor disturb or deteriorate their character. Nor is it calculated to do this; it rather develops the individuals and introduces them into the higher harmony of life which the associated members bring into being. Socially united beings constitute one being in the sphere of their sociality with common freedom and independence; and they are accordingly also capable as a whole society of a still higher form of sociality, when they do not themselves

already form the highest kind of sociality. Then they struggle as one person against all the cosmic forces which work hostilely against their individual members, or against the whole society. Those associations which unite all beings are the most intimate and the most lasting; but where only one organ, or only the powers of some organs permeate each other, the beings are only mediately embraced as whole beings.

Every society, as the exhibition of one higher life in the reciprocal life of several beings, is a work of art of all its members; and it is in fact a social work of art in which either inwardness or beauty predominates, or in which the two stand in equilibrium. It is in this social art-work of society that the most glorious things are born of which the associated beings are capable, each for himself and in combination with each other. Every society is rich in beautiful fruits, in inward and beautiful social works of art. Every form of sociality is indeed originally directed only to the combination of its whole life or of its individual organs, and only mediately to individual social works; but the latter follow of themselves, as the fruit follows the blossom. If a work is to be distinguished as a really social work, it must be specially produced as such, or only proceed in common out of the social union. It must be enjoined upon every individual member of the society as incumbent by his own nature, but at the same time exceed the powers of the individuals as such, and be capable of being

accomplished only by the harmony of the opposite powers of the socialised members. The more original and the fuller of character the members of the society are, so much the more capable are they of more excellent social works; and the higher, more varied and richer the work is, so much the stronger is it as an external bond of the social union. Works, however, to which the workers contribute equally with equal powers, are merely works in common. The sublimest and fairest works of the world are both social works and works in common.

Humanity as the inmost life born from the most intimate union of Nature and Reason, is capable of the most varied community and sociality, and next to God is alone capable of a universal community and of sociality on all sides. As sociality generally is the soul of all reciprocal life in the universe, so likewise is human sociality the soul of all inward and outward harmonious reciprocal life of humanity. Humanity itself is destined to live as one whole in an encircled inward and outward sociality, or as one humanity on earth. For it lives in every individual man and in all men taken together, who, as originally equal and essential organs of it, are called to enter into one great fellowship and society with each other and with all other beings external to them. God, Reason, and Nature, Science and Art and their Harmony, are all heard calling upon men to realise this union. Hence every man is capable of embracing all beings in one justice and love, and

of receiving their influences reflectively in himself. Man is universal in his love and sociality, and can attain a balanced inwardness and harmony in this universality. He is capable of attaining a beautiful equilibrium between his own independence and a loving surrender to every being that is worthy of being loved. The external sociality of men is as wonderful as their inner sociality. But all human sociality bears the characteristic of humanity, namely, moral freedom of the spirit arising through supremacy of the Ideas in harmony with the intimate organic union of the body. In the world of Ideas, man perceives all beings as in a faithful mirror, so that he can recognise them in the rich domain of his experience and win them to love. When man is illuminated and warmed by the Idea of God, he knows and feels himself, and humanity, and all things, as organs and beloved works of God; he then enters into a supersensible ineffable relationship of love and life with God, and receives the consecration of Religion. By religion that love which moves the heart of man becomes holy and harmonised with every other love; by it every human social relationship grows conformable to the life of God and of the world. Religion alone makes man complete as a living social organ of God in unison with all beings. Only the man and the humanity are socially complete whose whole social existence has received unity, attachment, strength, and beauty through Virtue, Right, and Religion.

All the sociality of all the beings of the world is

originally and eternally realised in its completeness as one social union in God, and as one full living intercourse in God. Love, a mighty ineradicable impulse, makes all men follow the universal law of sociality. Love is the living form of the inner organic unification of all life in God. Love is the eternal will of God to be livingly present in all beings and to take back the life of all His members into Himself as into their whole life. The one love of God with its eternal goodness, makes every being into an image of Himself; it completes all beings as one harmonious social creation. And from God, this eternal love pours itself forth into all beings as the divine impulse to rejoice in the perfection and beauty of every being, to fuse one's own life with its life, and blissfully to feel this unity of life. The love of all beings is potentially contained in the love of God as His one inner self-love. God brings all beings into community in order to awaken and nourish the impulse of love, to enable them to begin to realise themselves in the struggle of existence, and to purify them in the fire of affliction. Yet in this trying of their natures, the divine pity accompanies them with fulness of love, and does not allow them to be destroyed or deformed by the limitation of the world, but rather enables them to become glorified and beautified.

In every being there springs up a pure love to God to meet His prevenient love. God is present in every being according to the stage of its existence; and hence every being finds its life as part of the

divine life, and it yearns to be in itself like God. All healthful life rises upwards to God. Love to God is the most original and most inward element that animates every being; and it is only this love that leads to the perfection of the individual life in harmony with God and the world. Every being has a natural tendency to love God and to live in intimate relationship with God. In this mutual love of God and of His beings springs up the pure love of all beings to each other, that love which gives form to all the fellowship and sociality which is pleasing to God. Yet is every being a free organ of God existing by itself, and glorious and beautiful in itself; and, accordingly, the love of beings to each other is also free, independent, and beautiful. They can rejoice purely, and not unpleasingly to God, in their love to each other before the love of God has yet consciously laid hold of them and developed itself in them. Through pure, cheerful love towards each other, men elevate themselves, so that they likewise love God purely; for they find God present in reciprocity with themselves and their social life. But when love to God has become the dominant and animating principle in beings, it also consecrates and strengthens and gladdens their mutual love to each other; for they then become lovable to each other again, because they see themselves all loved by God. It is impossible really to love God without extending that love to all things; and thus does every being endowed with capability of love become filled by

one love, namely, love to God and to all beings in Him.

Love awakens in beholding the excellence and inner healthfulness and beauty of the loved being, as a yearning to become one higher life with that being. Love is the mother and the soul of all sociality. It anticipates the social union, maintains it, develops it, and survives it; for it is not quenched even when this union is dissolved by a higher fate; it follows after the being beloved as long as the influences of its sociality gladden the life of the being who loves. Thus is love both the inmost impulse and the most blessed of states; it impels beings to complete themselves harmoniously, and leads them to the highest health and beauty.

Man's love is as intimate and embracing as his sociality. In man the free ideal love of the spirit becomes permeated with the intimate organic love of the body; and hence man is capable of embracing all beings in a pure love. Whatever is open to the spirit and the body and their mutual life, moves the heart of man by its excellence and beauty. The contemplation of what is perfect and beautiful is an inward joy; the whole man feels himself thereby elevated; he forgets himself, and longs to receive the other life into himself, to sink his own in it, and to form with it one higher and more excellent being. When love has once been kindled in the breast of man, he cannot and will not live joyfully without the being beloved; the joys and sorrows of the loved one become his own, and he is one spirit

and heart with that being. Every really human love is benevolent; it lives in the spirit of pure goodness, for it feels the beloved being as part of its own higher self.

Love is produced in the heart by free powers, and hence it is free. It recognises no compulsion but amiability through life and beauty; it is even inaccessible to all external compulsion. The more inward the love a man bears, so much the more healthful is he in himself; his beautiful love testifies of a beautiful soul; it is the evidence of a tender receptiveness for all that is good and beautiful. By love man authenticates his divine origin. Whoever inwardly loves science and art and whose heart is pure and virtuous, is a priest of beautiful love. When in the vision of what is perfect and beautiful love is mysteriously and irresistibly kindled in man, he has an experience of something divine. Love is a divine, a blessed, state. But it would be to destroy love, were pleasure to be made its object; then would even the pleasure itself fade, for pleasure only blossoms forth when it spontaneously accompanies the healthful play of the innermost life.

The purest, most original, and most blessed love that lives in every pure heart, is love to God, accompanied as it is with the impulse to know God, to feel Him, and to be inwardly one with Him. In this highest love, man becomes sacred to himself. He seeks divine wisdom in order that he may behold the Idea of God always more purely and more clearly; he strives after divine art in order to

imitate the life of God in what is living and beautiful ; and he searches in the wide domain of experience for all that is living and beautiful in order to honour it as manifesting and speaking of the love of God. He becomes reconciled even to the limits of his individuality, and he seeks to fulfil their conditions as the sphere of his likeness to God and in a way pleasing to God, in order to make himself worthy of God's love. He does not expect to become good and lovable by supernatural influences working without his co-operation ; rather does he examine and take the measure of his powers, and rouse them up to perform all the good and beautiful that is attainable by him. The man who loves God has God before his eyes and in his heart ; he sees and feels God everywhere. All that happens to him and all that the creation unfolds before him, whether conceivable or inconceivable, and whether it be fortunate or unfortunate, is regarded by him as a dialogue of God with the world and with himself. History becomes a continual revelation to his mind of the divine righteousness and love. He consecrates his spirit and soul to God ; and virtue becomes sacred to him as the art of acting in the spirit of the divine love. He loves God above all things ; and he loves all beings, because God loves them, and because they are organs of God. He loves all other beings as himself, and himself only as a child of God, or as one of the members of the great family of all beings. Love to God makes him love the divine image in himself, and seek to

develop it on all sides; and he strives to be as perfect within the limits of his finite nature even as the eternal Father of all beings is perfect in His infinity. He transports himself lovingly into all beings, does to all of them, and not to men only, all that he would experience from them; and this not merely from a regard to justice, but from a pure impulse of goodness and love.

When man feels himself inwardly moved by the riches and beauty of the creation, by the fates of humanity, and by the sufferings and joys of his own life, and when God meets him, as it were, visibly on the paths of life, and speaks audibly in him, then does love to God, combined with trust and hope, fill his whole heart and soul; his spirit is raised to higher contemplation; his whole being responds to God in prayer; and he feels the blessedness of living and being wholly in God. Then does new youthful vigour of life stream through him; his heart becomes pure and capable of all beautiful and great feelings; and love strengthens its dominion over his whole nature. To speak of what corresponds in God to this religiousness of man, of the supersensible relationship which the God-loving man enters into with God, and how God in His love and pity manifests Himself to him, goes beyond the purpose of the present work; and I feel that it also surpasses my power. May every holy soul in its own way have a foretaste of this blessedness!

Love to God and the God-like disposition that flows from it, with the inner blessed relationship of

man to God, as of the child to the father, which is developed in that love, constitutes religiousness and forms the religion of man. Man is naturally religious; he is of all beings in the world the most intimately related to God. Rays of the divine life streaming from all the world converge in man, so that his mind is the tenderest and strongest, his soul the richest and most sensitive, and his virtue the most beautiful and many-sided. Love is the soul of religion; love is its first commandment. If love to God has become chilled in man, his knowledge likewise readily becomes dead and cold; his art, too, becomes empty and vain, and his life selfish and barren. It is only love that can lead him back to God; it is by love that God draws the fallen man up again to Himself. God makes the life and beauty in nature, and reason, and humanity, pass before the eyes of every man; and, as friendly genii, they beckon him back to his heavenly home. Every man who really loves is on the way to God; for in the one who is loved he unconsciously loves God's work and life. And as soon as love to God rises again upon him, he feels himself warmed and brightened, like the earth in the rays of the morning sun.

The love of man not only directs itself supremely to God, but as freely and immediately to Reason and Nature, and to all the several beings which they contain. As soon as the Ideas of these two hemispheres of the world enlighten him, his inner love tends to them, even before he comes into

community with them or is distinctly conscious of them. But this inner prevenient love of man is not able to put him into fellowship and reciprocity of life with Reason in so far as it is above him, nor with Nature in so far as it lives without and above his body. This fellowship and community, like every other relationship of the kind in the world, is a free work of the prevenient love of God. Through the conjoint life of the spirit and the body—which is essential to man, and which is founded by God and ennobled by love—man enters into rich fellowship with the organic species and with all the organic kingdoms, and into community with the whole earth, and even through the light into spiritual contact with the solar system and with still higher wholes of the sidereal heavens. As a spirit it is vouchsafed to him to look up into the pure Reason, and he can faintly discern a higher realm of spirits and a higher humanity; but so far as our experience hitherto has reached, it is forbidden him by divine fate to come into direct communication and reciprocity with them. Moreover, the individuality of the spirits that live along with him as men, like their love, can only be known and felt by him through the body, in a world of images and through language. We owe it to Nature alone that we can develop ourselves spiritually in the spiritual society of living and departed men, and that we can unfold ourselves humanly in and to a humanity. So far, however, as the light of Ideas shines clearly on man, and so far as his

experience in the realm of Reason and Nature extends, thus far likewise does the ruling and creating power of his inward love extend.

Next to his love to God the inmost love of man is his love to man. For the harmoniously developed man is the most lovable being of the creation, and he is likewise the most intelligible and perceptible image of God for man. The inward love of humanity is the creator of all inner human sociality; it is by this love alone that the inner all-sided unity of the life of humanity in body and spirit is formed and maintained; and the feeling of human love is the most self-evident proof that men do actually constitute of themselves one being and one humanity. It is besides the surest guarantee that men shall develop themselves as humanity, and that after complete growth of the whole race they will constitute one individual upon earth rich in life and full of love. Love to the whole of humanity and to every man merely as a fellow-member of that humanity, is the highest and purest human love in every man's breast; and in it all individual love to individual men is contained and transfigured. But it cannot burst into flame in the individual man, until he rises through experience to perception of the whole humanity on earth and of what is purely human in every man.

All human love to higher social wholes of men proceeds, according to the order of its development, primarily from love to individual men, whose indi-

vidualities are lovable, whose hearts are benevolent, and whose love is prevenient. This individual human love which loves in the loved one not only what is purely human, but the most special characteristics of his whole being and life, is as essential and indispensable to man as human intercourse and sociality in general. This individual love is the ruling impulse which impels the individual to establish a true unity of life with the opposite beautiful individuality of the loved one in the sphere of his love, and to form with that individual one higher person, one heart and one soul, one man, and no longer two separated men. This personal love of man is also naturally prevenient; it bestirs itself generally for the good of every man; it would have every man good and perfect, of developed character, and beautiful in his own way, and desires that he may become worthy and participative of the happiness of personal love. Moreover, it endeavours to discover in every man what is specially worthy of being loved in him, and it takes him always on his beautiful side. But if intimate personal love is to unite men permanently together, they must in peaceful fellowship have found each other to be lovable, and they must have known each other to be good and beautiful and created for each other. The more intimate and the more beautiful a man's nature is, so much the more intimate and beautiful also is his love, so much the more livingly is he moved when he comes to know the loved one, and so much the richer in love and beauty is the

sociality of his love. Nay more, only one who is full of life and beautiful and good in himself, is capable of a love for higher developed men, such as that of the child to its parents. In the higher loved one he at the same time beholds and loves his own ideal, and the higher he sees him in the pure ether above himself, so much the more ardently will he put forth his pinions to soar up to him and become healed in his love.

The man who is full of love embraces the whole of humanity; he would fain forget himself in this beautiful love in order to win himself again transfigured in it and blessed. His heart becomes cold to no man, however insignificant he may appear, or however marred by the unequal struggle with the powers of the earth and sky. Such a one still always recognises in the unfortunate a member of the whole loved humanity and an associate of its glorious nature; for the human in man can never entirely fade away. Thus does love become inward pity and compassion; it keeps down the rising surge of wrath and revenge; and thus does love prove itself in active goodness and in immovable benevolence. Even the pleasure of a just conflict is mingled with mitigating goodness and softening compassion which shrink from doing harm to the enemy. True human love includes also the love of enemies, that love which transmutes an enemy into a friend and strife into sociableness.

One who loves feels that he can only be a complete being, sufficient for his own and a higher

idea, in a life of reciprocity with the loved one; and therefore love is affected with the feeling of its own need. Hence there springs up a strife between the pleasurable of personal independence and the impulse to self-surrender for the sake of love, and this conflict is marked by the genuinely human feeling of shame. And so the first recognition of the loved object is combined with an inward thrilling of the whole nature and with holy awe and wonderment. The more excellent is the one who loves, so much the purer and more gracious is his bashfulness; the higher the want and the more intimate the union striven after with the beloved one, so much the stronger is the feeling of modest shame. Modesty is the proof of inner excellence and loveliness, and gives the promise of a heaven of love. It is only love that can resolve this shamefulness in a chaste union. For in the reciprocal life the individual independence is in part given up; but man can only do this to himself without shame if in the reciprocal life he wins a higher independence and personality, which can become his only by love. Bashfulness, like a guardian angel, accompanies love as long as it lives, that it may keep itself pure and chaste, that it may celebrate its reciprocal life in harmony with God and the universe, and that it may ward off every external loveless impulse of pleasure and selfishness. He who cannot find himself worthy of love in the contemplation of the Idea of Man and Humanity, he in whom shame before himself is quenched and

the inner sense of chastity has died down, will never rise to true love in any social relationship, and will only live in despite of God, God's works, and himself. Holy pure love, the love which establishes sociality pleasing to God according to the divine order of things, is the most elevating spectacle that can be presented to the heart of man; but most revolting is it when sociality is desired from self-interest, or for the sake of pleasure, or when man is used merely as a means and when love is belied. Indulgence in pleasure and falsehood are the deepest stains on humanity and disgrace it, while erring and unhappy love in involuntary transgression deserves the deepest compassion.

Man and humanity, then, are capable of love to God and to all beings in God. It is one love which impels them to all that is living and all that is good and beautiful; it is one intimate relationship of being that animates them. The inner goodness and beauty of man is reflected in his love. If he has reached in himself a beautiful and proportionate perfection on all sides, his love has also become all-embracing, beautiful, and harmonious. But in every man a part of the whole rational nature predominates, in accordance with which the other elements of his being are proportionately developed, and as every man has a peculiar way of thinking, feeling, and acting which determines his own character; and so likewise, in conformity with his special constitution, a part of the one love which animates him is found predominating, while all his other partial love

follows it in relative intimacy and vitality; and his love has in all its manifestations a character peculiar to him alone, which is never again found repeated in another in the whole universe through all eternity. Now, where love in a man has come to perfection it is the one love of God unfolded into a rich beautiful organism embodying the elements of all human love. Yet even where love to God slumbers in still undeveloped germ in humanity, even there inward love to men, to Nature, and to their beautiful works may warm the human breast; for all things are lovable in themselves as free likenesses and organs of God. Among peoples who have not yet advanced to the pure religiousness of the life in God, a certain inward, genuine, human and blessed love to nature and humanity in all its branches may blossom richly and bear beautiful fruits. Whoever has any degree of pure love is capable of soaring up to the love of God; but whoever is not moved by human beauty, nor by the beauty of nature, nor loves his brother, does not love God. But he who loves God, loveth also his brethren and all that is good and beautiful. Individual beings do not vanish from the religious man in God; nor does his love to them disappear in his love to God; rather is his love to every lovable being born anew and purified in the divine love, and receives its just measure from it. In general no love of itself weakens another love so far as the receptiveness of the loving one reaches; nor does love to a higher whole weaken the love to an organic

part of it. So, in particular, love to humanity ought to live in all its subordinate wholes and in every man; and love to every individual man ought in like manner to animate humanity itself as well as every higher person included in it. Personal love, family love, friendly love, national love, and pure human love, coexist in the same breast; they temper and heighten each other wherever they are genuine and holy.

As God's love founds the community and sociality of all beings, so should man likewise be in his own circle, a creator and priest of love. To produce lovableness around him, to unite those who love, to train men to love, to guide their love, and to protect it from inward and outward corruption: this is the most beautiful office of human love.

We have thus recognised the three living Forms of all genuinely human life in the individual man, as well as at their highest in the whole of humanity: they are Morality, Justice, and Love. Morality completes the man as such in himself according to the law of his proper nature; it forms the whole man as an independent being by himself, and in all his relationships to God and to the world. Justice impels him to establish, and to help to establish, all that belongs to the inner health of every being and to the harmony of all things, without regard to self, and in all his relations of community and sociality. And Love quickens man to found a disinterested, free, reciprocal life in beautiful and intimate sociality

with all the beings that come in contact with his circle of life, and to make himself complete as an organ of God, of Reason, of Nature, and of Humanity. Justice and Love widen man's range of view through all beings and up to God; they make his inner life complete, inward, beautiful. Virtue and Justice make a being lovable; Virtue and Love make him just; Justice and Love heighten virtue; and all three are entirely, inseparably, and organically combined in every man who succeeds in expressing his ideal. In some characters, Morality predominates; in others, Justice; in others, Love; and others again rejoice in a beautiful equipoise of them all. The range, the intimateness, and the reciprocal harmony of their moral striving, of their justice, and of their love, are the conditions which mainly determine the infinite variety in the characteristics of men.

Right does not conflict with Love; it is in eternal harmony with it. For Right prepares the way for Love, and is inseparable from it; nay, Justice rules even where Love is extinct. Conflict with an opponent may even be combined with Love to him. For whenever an antagonist comes to perceive that his very enemy is estimable and worthy of love, he feels the first stirring of young love towards him, and shows himself disposed to settle the strife, and then he continues to carry it on only until he has infused love into the heart of his opponent too. Thus does love, combined with sympathy and compassion, evolve peace out of conflict, and make fruitful sociality take the place of destruction.

Virtue, Justice, and Love can only make mankind as perfect in their harmony as it has been destined to be in the Kingdom of God. They are the heavenly guardians of all that is good and beautiful in man, and they become themselves again the object of his inmost love and striving; for he can rise with consciousness to them, and freely animate and develop them in himself. They complete the man in himself, making him lovable, and powerfully urging him to sociality on all sides; and it is their spirit which sheds humaneness, beauty, dignity, and grace over the social life. We are thus led out of the temple of Virtue, Justice, and Love into the marvellous structure of the Organism of Human Society.

II.

THE FEDERATION OF HUMANITY.

THE FEDERATION OF HUMANITY.



MAN as the complete image of God is capable of an infinite number of individual perfections. He has to make his nature perfect in the sphere of Virtue, in a moral, free, and beautiful way. He has to embody Religion in his life, in, with, and through God; and he has to realise through Justice the living harmony of beings in his own sphere, and to resemble God in the beauty of a finite being. In Science, he has to attain knowledge of God and of the world; in Art, he has to animate all individual things, so that they may become symbols of the whole of things; and in clear consciousness, he has to carry on his own self-culture. The striving after each of these several parts of man's destination is essential and laudable; but there is a higher striving than any of these, and one that has to be sought as supremely necessary. This is the effort to make oneself complete as a whole man, as one organic, harmonious, entire being; to develop all these several essential perfections in, with, and through each other in the whole, and to do this harmoniously, symmetrically, proportionally, and in

proper order; and thus to live united with God, Reason, and Nature, and whole and complete in oneself. It is only in the knowledge of ourselves as a whole being living an organic life, and only in the pure sentiment of a harmonious humanity, that we can attain to this end; and it is only in the constant endeavour to fashion human life according to this idea that every individual part of the destination of man can reach its pure and complete perfection.

Men, as individuals, may and ought to attain to higher perfection by being united to each other through inner love, in friendship and in family relationships; and it is thus that they realise through those who are the objects of their love what may be denied to themselves when standing alone. Those who are united by love really form at the same time one life; they constitute a higher man, who exhibits the ideal of man in wider compass and with the greater richness of their several personal excellences. The harmonious and equable perfection of the whole man is likewise the highest aim of the family and of friendship. Every individual member connected with them ought to exist and live socially in himself, and all men should exist and live as one higher, complete, harmonious man.

In like manner, all higher unions of men, all tribes, peoples, and races, ought and are able to constitute one higher man. They can only flourish when, obtaining a clear perception of the ideal of man and of humanity, they recognise themselves as one whole harmonious being, and thus appreciate,

love, and strive to realise all that is human in one whole. In short, their destination is only attained when, in accordance with the ideal of the one life of humanity, they differentiate themselves into the whole domain of human destination, and complete every individual man, every subordinate social union, and every particular human relation, independently and harmoniously in the whole.

It is the will of God, and Nature and Reason accord with it, that wherever in any planet Nature exhibits the highest organic body, Reason, conjoined with Nature, shall there live in the individual spirits as one humanity; and that thus essentially united they shall both live their highest life with God. As God is the primal whole, and everything like Him is in Him, and as Nature and Reason as whole living beings are in God, so the Humanity in the universe is likewise one Godlike whole, and the Humanity of every part of the universe is a member likewise of this whole and essentially connected with it. It is only in this whole, and in knowing and loving it, that the individual, as well as families, friends, races, peoples, and all the humanities of the universe, can really and truly live.

It is already evident that the several elements of man's destination can only succeed in realising their end in society; and so much the more essential is it for all the men of any particular world to consecrate their social zeal to the harmonious perfection of humanity as a whole, as well as to that of all its subordinate social unions and of every indi-

vidual man embraced in the whole. To this combined association and union they are all called by God, and by Reason and Nature, purely as men and in virtue of the universal human nature in them, prior to all their personal differences, and above all of them. In every inhabited world a universal Federation of Humanity is thus essential; and it has to combine all men wholly and purely as men in one higher man, and in their whole being and life, according to the Ideal of the one Humanity in the universe; and this so that all men may live healthfully, vigorously, and beautifully as one whole, complete, organic being, equable and harmonious in all its parts, and livingly united with God, with Reason and Nature, and with higher wholes of Humanity. This federal Union of Humanity must embrace the whole of humanity, purely as humanity, as one person prior and superior to the inner organic division into individual persons, members, and powers. This union is essential for the riper epoch of Humanity; it has to combine men and women, all ages, and all tribes and peoples in love and peace, so that they shall unitedly explore the Ideal of Humanity, and the ideals of all the individuals in it, and so that they shall express and enkindle, by social science and art, in an independent beautiful constitution, the pure enthusiasm for all that is human. It will be theirs continually to trace out the plan of the whole life of humanity, to fashion everything individual purely and harmoniously in the whole, and to shape this whole

itself into a form that will become always richer in worth and beauty.

Moreover, this earth and its humanity are an essential part of the eternal kingdom and life of God. The humanity of the earth is becoming perfected in its own special way and being made worthy of God ; and the Confederation of Humanity, being essential wherever men are living in the universe, will be established, developed, and completed on earth whenever the time comes. This time could not be till humanity had completed its Age of Childhood, and entered into the first period of its Age of Youth. For just as the individual man only reaches a clear and full self-consciousness of his whole being in his maturer age, so the peoples and humanity at large likewise rise to it only after thousands of years. We now see this higher self-consciousness awaking on the earth. In the political sphere of the State, in religious society, in science and art, and in the family life, as well as in all particular human things, most of the peoples of Europe are now striving more than ever after unity and totality, organic development, and harmonious interconnected life. The Idea of God as the one Supreme Being, and the vision of all things in Him, is becoming recognised in science ; this view and love of things is being renewed with purer and more inward sense in the minds of religious men ; and Humanity itself is being always more and more contemplated in the primal idea of God, while all human activity is being shaped according to it. It

is now becoming more universally perceived that neither State, nor Church, nor Art, nor Science, separated from each other and by itself alone, can make men complete upon earth, but that they can only make themselves and humanity complete and perfect in an equable and mutual harmony. We have been privileged to attain an all-embracing knowledge of this planet as our dwelling-place; we already perceive in all the peoples of the earth a single family of men enclosed in itself and related with the universe; and we can gaze upon the whole domain of human life upon this earth and the whole work in time which it has here to fulfil. And we see that as humanity has tried all one-sided directions, and has exhausted all the conflict of opposite human things, there is now awakening in the peoples of Europe who are richest in life, the idea that a higher unity must unite all those individual things, and must bring them into harmony with each other, and bring about their equable perfection; and with this insight a new Age in the life of the humanity of the earth is beginning. And now it is time that the Confederation of Humanity, which is essential to its idea, should arise upon the earth, and that all who are full of this spirit shall begin a new higher social life for mankind and humanity at large.

Yet not suddenly, nor without preparation, can this highest union on earth be established. Its ideal may and ought to be purely and completely known, and exhibited on all sides by social activity,

before a pure inward love of it can awaken in men. At first a few individuals will begin to live in the spirit of pure philanthropy according to the ideal of the whole man, and for the whole humanity of this globe ; then some others of like mind will joyfully associate themselves with them, and found the Confederation of Humanity in earnest friendship ; and from them the association will spread over families, races, and peoples.

The first germs of the Confederation of Humanity are by a pre-established condition in harmony with everything human that is real ; for all its working is by love and wisdom and patience, and is perfectly open. Those who live in the spirit of pure humanity do not require to hide themselves from the State or the Church, or any other human union ; for they do not violently and illegally intermeddle with the arrangements and the inner life of any human institution. It is only by their pure teaching and example in love and peace that they promote the ennobling of all human things ; and they expect the improvement of all human institutions only from the pure human spirit becoming of itself powerful within these institutions, and from their becoming shaped by their own inner free powers into forms worthier of humanity.

Everything human which was and is and will be upon earth, is sacred to those who, beholding the Ideal of Humanity, live in the consciousness of God, and carry forward the cause of mankind in social activity. It is their essential calling to main-

tain in fresh life and keep in grateful remembrance whatever has been worthily and beautifully accomplished on earth in the State and the Church, and in Science and Art; and it is theirs to re-establish it in conformity with the higher spirit of the time, and to animate it in a higher degree. They feel the obligation to trace out, thankfully recognise, and wisely develop all the anticipations and social germs of the Federation of Humanity in past times and in the present. Their striving to found and prepare a Universal Social Union for mankind and humanity at large, is in harmony with all the pure and genuinely human strivings of all their noble and great contemporaries; and the higher spirit of the time shows itself working in all directions to further this striving.

Wherever the Ideal of man and of humanity has appeared, and the impulse to introduce it into life has awakened, the light of truth has streamed from spirit to spirit, and its love from heart to heart; its essential doctrine has spread from people to people; and everywhere over the whole earth all those who have lived socially for humanity, have gathered together in love and peace. All that has been hitherto dividing men becomes then reformed in the harmony of the whole, and transformed into a closer and more inward bond of love. And wherever the Confederation of Humanity thus strikes its roots among the peoples, their whole separate and social life will be elevated and beautified in all its parts. One State will yet embrace these peoples in perpetual

peace; and one covenant with God will fill them with the blessings of God. In social activity, they will devote their lives to virtue, beauty, science, and art; and in all this activity they will rejoice in one blessed harmony. The peoples who, thus united into one human union, harmoniously realise all that is human in it, will become the healthiest and the most vigorous; no power of earth will move them; and life and love will stream forth from them over the whole earth. In the fulness of time all the nations will yet constitute a single brotherhood, and become one true manhood upon earth, harmonious in itself, and conscious of a reciprocal life with God, with Reason and Nature, and with the higher wholes of humanity in the universe. A truly divine Age will then begin upon earth, and will continue to exist unchangeably in always new fulness of life and beauty, till the whole eternal being of humanity has thus entirely unfolded and exhibited itself on this earth in its proper dignity and beauty, and till its period of life on this globe shall have passed and it is received, when made perfect, into the higher totality of life.

The time of fruit, nay even the time of blossoming, is yet far off, but the season of sowing has come. Let us deeply examine the Ideal of Humanity; and so let us make its light ray forth into all souls, and consecrate its pure love in the pure heart of man. Thus will the sure hope of a beautiful future fill and satisfy us. What we behold in clear anticipation, the coming races will unfold in their full life; what

we have sown they will cultivate to ripeness, and will thankfully bless our diligence and our love.

Of all human things which have ever shaped themselves freely and decidedly, we find in the early ages the undeveloped, dependent germs; and these in progress of life take form in, with, and through each other, and then combine into an organic whole. The primordial, essential, and eternal unity of all men continues to exist in all times; but the social union of all individuals into a totality of life only takes form according to the law of development in time. When the confederation of all men upon earth has at length been concluded, the culmination and perfection of life will then be reached; humanity will flourish in all its strength for its determined time; and like the individual in the evening of active life, it will be harmoniously resolved into the higher living whole whence it came, and will live in it a higher life.

It would be unreasonable to look for what is highest on earth being carried out in early times; but in all ages we may at least expect worthy endeavours of individual men and societies, who have essentially directed themselves towards the Ideal of the whole life of humanity and the Federal Union of Humanity, and their existence is intelligible only in it. It is an essential postulate, higher than all actual history, and one which is certain for eternal reasons, that in all times there should be manifested an uninterrupted series of freely initiated and interconnected strivings among all the peoples of

the earth to form the life of humanity as a whole with conscious power into One Federal Union of all men with each other. Nay more, this knowledge diffuses a harmonious light over the whole history of humanity, and the enigmas of its life only receive solution through conviction of this truth.

When we survey the history of our race in this spirit, these slumbering germs and those silent preparations for the highest achievement on earth disclose themselves plainly to us. We see them in the mysteries of the primitive peoples, and of the Hindoos, the Chinese, the Egyptians, and the Greeks. We discern them in the teachings and the leagues of Pythagoras and of the Essenes, in the science and life of Socrates and Plato, and in the teaching, life, and covenant of Jesus, who founded what is highest in religion upon earth for all time. We also find them in the fraternities of certain Christian parties that were independent of the Church, and in the Societies of the Knights and Masons of the Middle Ages connected with them. In all these the devout explorer of history honours the beginnings of a harmonious development of humanity, and likewise the fruitful germs of a Union devoted to the totality of human life.

From the time when a higher life in science and art and religion awoke in Europe, we see this series of historical associations constantly carried on, and those early germs reanimated anew. Out of the antiquated and dying institution of the Masonic Guilds of the Middle Ages, two devout scientific and

philanthropic men, Anderson and Desaguliers, awoke to a new consciousness; and the new Brotherhood of the Freemasons, established in London in 1717, spread itself thence irresistibly over Europe and all the countries with which Europeans came into contact. At an earlier date, Lord Bacon had already planned his "Solomon's House;" Valentin Andreä had taught his ideal of a universal human society; and Amos Comenius, the friend of the young, had written his "General Guide for the Improvement of all Human Things, Dedicated to Humanity." A succession of noble and original scientists, artists, and religious men then arose in Europe, and carried forward the great cause of humanity in a quiet predetermined harmony. Among them were Lessing and Herder, in whom that universal sense for human things beat in pure and vigorous life; and they devoted their whole efforts to advance a pure and harmonious humanity. In their writings they indicated the relation of this idea to the earlier association, such as that of the Freemasons, which in unconscious presentiments did yet clearly point to the Federation that is now making way.

In these strivings of all the peoples and of so many divinely inspired men, what was most substantial and deserving to be recognised, was their relation to the eternal Ideal of the Humanity of the Universe; and their attitude towards the proper vocation of mankind must be justly and truly appreciated. It remains to ascertain what has still to be done for humanity and the federative union of man-

kind, and to investigate how our efforts are to be wisely and skilfully attached to those of the past ages, how the truth that has been ascertained is to be publicly proclaimed, and how life is to be lived in fidelity to it. This is our highest calling, our holy duty ; and it is only in this spirit that all the efforts and works of the new Age of Humanity will win basis, fulness, strength, and beauty.

III.

THE MORAL PROGRESS OF HUMANITY.

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Is the Humanity of our earth continually making progress in what is good and beautiful and attaining to always higher perfection? Is it destined, like the individual man, to reach the maturity and fulness of its life, and then, after a calm and happy old age, will it, with the extinction of the organic life on earth, pass into a higher whole in the Kingdom of God? Does the divining insight which rises up to supersensible knowledge of God, and of Reason and Nature, justify such a hope and confirm it?—These are questions which deeply move the soul of every noble-minded man, and earnestly occupy his understanding. The complete answer to such questions can only come from universal scientific inquiry. That answer has already begun to be heard coming from the sanctuary of science as the result of pure inquiry; and when unveiled of its severe scientific form, it may, even along with the grounds of it, be now made intelligible to every one who has appropriated the higher universal culture of our age.

Interest in these questions may, however, appear

to be weakened by the notion that it is enough for any man to know what he ought to do in the present world out of a pure regard to duty, and that for this end he does not need the deceptive mirror of the future. Moreover, the fear or hope with which a clear insight into the universal march of the future inevitably affects the heart, may even appear dangerous to the purity and freedom of the original moral impulse.—Yet it must be admitted that the individual has sprung from human society and only lives in it, and he feels himself connected with it on all sides. From it he receives the treasures of life which have been dearly won by probably far more than two hundred generations of men on the earth; and hence he feels himself gratefully bound and impelled by pure love to consecrate his life to the whole human society to which he primarily owes his training and culture, and to devote it not only to the present but also to the future. The path of life determining the fate of our terrestrial humanity, affects every good man who regards it as his own. To contemplate this object as far as possible with clear insight and in devout anticipation, is essential to every good man, so that he may rightly order and fashion his own life, which is so intimately connected with the whole of life, and to which he should be bound so gratefully for its moral influences; and hence he ought to order and shape his life in conformity with the living plan and the future destination of humanity as such. And well it is with every one to whom from

right answering of the above questions there buds forth a strong, clear hope: a hope which, although it may never be the motive of his free moral acting, yet grounds and maintains that animating harmony of the heart and the spirit, and of the intellect, the imagination, and the will, without which neither goodness nor joy can ever flourish on earth or in heaven. Even now, in the narrower circles of families and friendships, and already, too, in the classes and professions that are more limited and more closely associated, there is growing and spreading a right view of the future destination of Humanity, and it is producing a higher gladness of heart, more love, and purer zeal for what is good. But this insight is above all essential to those who, as scientists or artists, or officials and heads of the State and the Church, are called to work in wider circles upon the present and the future.

The important problem of the destination, development, and final fate of the earth and of humanity, must draw its solution from all the sources of knowledge. No clear insight into the real life of the individual is possible without supersensible knowledge of what is eternally essential and ideal. On the other hand, ideal cognition cannot be applied to what is real without deep and full experiential historical knowledge. It is only the harmonious combination of ideal and historical knowledge that enables us to discern in general the essential substance of the past, the present, and the future, while the particular and individual matters of fact which

the future will unfold out of the depths of eternity remain hidden from the eyes of our finite spirit. The grounds of the decision of the question with which we are here engaged, are therefore partly contained in the eternal being of God, so far as it is knowable by us, as well as in Reason and Nature; and they are partly to be drawn from the empirical and historical knowledge of the actual life of Reason and Humanity as formed in the light of Ideas.

All that can be discerned in the supersensible uplook to God regarding this important subject, is intelligible only to the religious man and to the scientific inquirer who recognises God as the first principle and sole essence of life and science. All that exists and lives, exists and lives in God as the supreme eternal Being. All things were created by Him according to an eternal decree, and are animated and preserved by Him in the flow of time; and everything follows the eternal and temporal laws of the divine creation. The world as the living work of God must be conceived as worthy of God, its Creator and Preserver; and accordingly every being in the universe must express even in time the essential element which God has created in it, and it must attain its destination within the limits of its life. The eternal wisdom has determined the essence of things, and animates them; and the eternal love and omnipresent power will perfectly realise the destination of all things in time. Man and Humanity will therefore likewise

bring what is eternally essential in their being to perfection even in time. The structure and the whole of the individual life of the universe must thus be thought of as ordered by God, so that everything shall work together for the perfection in time of man and of humanity.

If we consider the human mind, we indeed find it finite in every respect, but its limits are capable of enlargement without end on all sides. The more man's knowledge takes form, so much the more clearly is he convinced of the infinity of what is knowable by him; and the more he develops his powers of knowing, so much the more does his capacity for heightening them grow. In like manner, the more mature and the more many-sided his artistic dexterity becomes, so much the more rapid is its growth. Although the human mind is not able to know all things, and may even be incapable of genetically explaining the origin of a single blade of grass, yet it is able to attain a knowledge of God and of the world in what is eternally essential to them; and going deeper and deeper without end, yet with certainty, order, and proportion, it is able to advance in the domain of truth, and with the light of this truth to press forward for ever in the sphere of the good and the beautiful.

As it is with the mind of man, so the body shows itself by its nature to be likewise capable of an endless ennoblement and development. Its senses open themselves gradually to the whole life of nature. The structure of the heavens is mirrored

in its eye no less than the organisation of the most delicate creature. Its ear is capable of endless training for receiving impressions of the beautiful in music and speech. The form of the whole body grows in every man in its own way when there is careful nurture of its dignity and beauty. The power of all its members is capable of receiving unlimited refinement on all sides, and it always acquires more and more varied artistic dexterity.

The body and the mind in their intimate union do, it is true, mutually limit each other. The sufferings and joys of the one are sufferings and joys of the other also; and the defects and corruptions of the one likewise restrain and check the other in its play of life. And, conversely, they both glorify each other if they are both healthful and active according to the laws of Reason and Nature. The mind receives the image of the whole life of nature from the senses of the body and gives it form in itself; it weaves the beautiful and graceful elements which that life contains into the free creations of its own phantasy, and thus forms a scientific whole out of the empirical knowledge of nature which had otherwise been unattainable by it. If the body separates spirits and excludes them from purely spiritual intercourse, it unites them the more beautifully in its own way through the language of gestures, tones, and writing, and weaves around them the threads of intimate spiritual love. And thus the body does not appear merely as the shell of the spirit, nor merely as its organ and

servant, but as a work of nature that is noble and beautiful in itself, and in which nature discloses her inmost self to the mind of man. Human life is therefore to be regarded as so many spirits dwelling in the holy Temple of Nature, and in this view any idea of an imprisonment confining the mind disappears. This view indeed regards the body and the mind as finite, each by itself and both together in their conjoined life, but as also capable of a higher endless development. And when thus thought of along with God's eternal wisdom, love, and omnipotence, there arises in us the supersensible certainty that humanity and every individual man included in it, will actually attain, even upon this earth, that stage of finite perfection in which its eternal nature will be purely, healthfully, and maturely exhibited; and, moreover, that this holds not only of the earth, but of every dwelling-place in the heavens which nature has prepared as an independent and separated whole.

All life is conformable to what is perceived by the pure intuition of the eternal Ideas; and whoever with clear insight recognises what has just been said, is certain, before all experience, and before all historical observation, of the fact that a more perfect and more mature state awaits our humanity. Even the most terrible experiences of the present cannot shake him in this belief. Nevertheless, history has to be investigated on its own account, and its undeniable facts are to be impartially examined as to whether they agree in confirming

the truth of those supersensible intuitions. It is only then that we can correctly determine what are the definite expectations for humanity which can be grounded upon its past and its present existence.

Let us first direct our look to the earth as the self-enclosed dwelling-place of the human race. It is placed at a mean distance from the sun or near the middle of the lesser planets, and accompanied by a moon which is relatively the greatest among all the satellites of the superior planets that have been observed by us. The earth sweeps round the sun, the higher source of its light and life, in a regulated equalised number of daily rotations around its axis, and in such a deviation from the circular path and inclination of its axis as produce only a moderate contrast of seasons and of its northern and southern hemispheres. The division of water, dry land, and air is definitely fixed, and is expressed in a regular proportion upon its surface. The ratio of the extent of water to the extent of the land approaches that of three to one. The symmetrical build of the land above the water appears to have a perfect foundation. The heights of the mountains, their contiguity and distance, and their network of forms, have relations to the valleys, the plains, and the surface of the sea which are extremely favourable for the development of vegetable and animal life; and they prepare and secure for the human race habitable regions upon this great whole, in the highest variety and in such connection as to further man's bodily and spiritual

destination. The most violent and, in certain ways the most destructive, processes of nature are for the most part stilled ; and the agencies which form the solid land out of the sea now work more quietly and slowly in the depths of the ocean and on the coasts. The vegetable and animal kingdoms on our planet enjoy an almost uniform development ; and the naturalists of the last century have shown that each of them forms one distinct kingdom of life consisting of a network of related series which is continuous and unbroken, and that they are closely related to each other. The human species, the highest work of the organic creation, that with which nature penetrates into the depths of the spiritual world, has spread itself over almost all the land of the earth. More than a thousand millions of men are now living together, and some hundred thousand millions may perhaps have already lived upon the earth since the formation of the present dry land.

Yet we see the earth and its life still engaged in a process of continuous development. Its primary formation of solid land and its elevation above the surface of the water, are very complete, but the retreating of the sea from so many coasts and the continuous emergence of new islands by the building of coral reefs and the volcanic process, show that an increase of the dry land is still going on. The expectation that this will continue is strengthened by the shape of the coasts of America and the lands of the South Seas, which are evidently still unfinished.

Moreover, although as far as our experience has hitherto gone, new species of plants and animals no longer arise, yet the existing species are still far from being regularly and proportionately distributed in their proper zones; and, even apart from what man's mind and hand may add, there are still many lands that are but in the beginning of their vegetable and animal life.

The human race has probably proceeded from one pair which was formed in Asia, perhaps soon after the most elevated regions towered forth above the sea. Its members are now spread over all the larger divisions of the globe, and over most of the islands, but not in equal proportion. Probably five times as great a population as now exists might dwell upon the earth in a manner worthy of their destination. The terrestrial life is in full blossom, and the fecundity of the human race continues unimpaired. Numerous colonies of civilised peoples are populating the unoccupied lands, and the uncivilised aborigines are being always drawn more into a social life. Further, with the increase of civilisation, the population, as well as the natural means of preserving it, is everywhere increasing till there is now a prospect of all the separate lands being completely filled. All these facts are reasons generally justifying the hope that the multitude of men on the earth will constantly increase till the whole globe will at last be fully inhabited; and there are no reasons against this hope. We now know at least about a fifth part of the whole surface of the

earth with some geographical exactness; and so much is clearly known that America and the islands of the South Sea, which are still but sparsely inhabited, present the most beautiful dwelling-places for the more perfect humanity, and the number of men upon them is daily and constantly increasing.

The living generation presents in the various peoples all stages from the lowest barbarism up to the comparatively highest European civilisation. It is remarkable that the younger peoples of the Old World first attained a more complete, regular, and harmonious culture. While faithful to the natural disposition of their own regions and of Asiatic descent, they not only combined Asiatic and African civilisation, but by their own energies they transformed and increased what they had inherited. On the other hand, the primitive nations of Asia and Africa that survive, appear in comparison with these their descendants, as children, or as worn-out old men. The civilised Europeans, with their offshoots in colonies and elsewhere, may be reckoned as forming about a fifth part of the whole of mankind now living. They have made the higher civilisation mostly their own, and they show more receptivity for it, so that under the immediate influence of a comparatively small number of men of original genius, both of earlier and later times, they still give promise of making uninterrupted progress in all that is human.

The state of the European civilisation and culture

can only be rightly estimated and appreciated by reference to the Idea of Humanity. As regards culture of the body, it has been highly developed among certain classes of some of the peoples, and the Europeans are distinguished as being the most powerful in body. They have also most fully developed their senses, having almost alone the merit of having artificially equipped the eye so as to discern the least as well as the farthest objects. They alone have a purely developed sense for corporeal beauty, although it cannot be denied that among them care for beauty of the body still lags behind that for the development of the mind. Through the teaching of Jesus the true knowledge and love of God has become spirit and life among the noblest of the Europeans; and it has developed in them a belief in the unity of one loving God, universal philanthropy, and the continually advancing perfection of man, and raised it to be the ruling principle in society, and to be the regulator of the self-education of mankind. The European peoples alone have attained the idea of the unity of Science, and of its pure harmonious development in constant social progress. They alone have formed a symmetrical and harmonious world of Art. Music as a fine art is almost peculiar to them alone. The Painting of all the non-European peoples hardly deserves to be put in comparison with that of Europe; and the most beautiful poetical works of Europe surpass the Oriental Poetry in the essential excellences of harmonious beauty and form and the

development of all the varieties of poetical art. Among no people of the earth is the medical Art of Healing so far advanced, or making such rapid progress, as in Europe and some of its colonies. The European peoples alone have grasped the idea of Education as an art, and have begun to give it happy application. Navigation over all the wide oceans is peculiar to the Europeans. The printing press first gave wings to European thought; and the art of engraving and lithography was first employed extensively by them to represent the whole earth and to exhibit the ideas of the inner mind. The Europeans only have made war an art which, although still prejudicial to themselves, is becoming an indomitable physical force for securing the preservation and spread of their civilisation. The European States are already almost all built upon the basis of right. Serfdom and the supremacy of irresponsible will are disappearing; and a Confederation of States is taking form, which will soon embrace Europe and its colonies in one political organisation, and which will thereby indirectly give a new impetus to its civilisation. The beginnings of a harmonious life of humanity have thus begun to be more fully realised in Europe. We may therefore hope that a pure, free, and regulated sociality in science and art, as well as in religion and right, is about to spring into new life; that the foundation is now laid for a universal social conception of the destination of humanity as a whole; and that advance is being made towards the harmonious perfection of

all its particular parts in the whole. Unhappily, the iron law of war and natural violence still weighs upon the peoples of Europe, and a more advanced stage of maturity will have to be reached before clear insight and free goodwill alone prevail among them. This at least we see that Europe is approaching the condition when, united into one State, it will happily outlive the miseries of all *internal* war, and banish it for ever from its soil, which will thenceforth be consecrated to humanity.

This superior excellence of European civilisation appears in a still more favourable light when we consider that its best elements are all either exclusively and wholly proper to modern times, or at least that they are so in their higher degree and wider diffusion. Although Phœnician, Greek, and Roman civilisation was in a manner exterminated by the lawless force of immature peoples, yet even in this process these young peoples not only received the germs of the higher culture into themselves, but also revived and reproduced the civilisation of the older peoples. The former happened at the time of the dissolution of the ancient world, and the latter when the new peoples learned their culture from their literature and other monuments, and made it in their own way more universal, as well as increased it by new substantial inventions. Hence if we look upon Europe as forming a whole, which it does, there has never been any retrogression on this continent; nay more, a constant, regular building-up of humanity is unmistakably to be found

upon it. Our confidence, however, is strengthened and enlarged by the thought that all the members of the European life are always tending to support each other with more multiplicity and force, and that they thus mutually furnish a guarantee for each other. The strength of the military power and the completeness of the naval communications already make us secure against the devastations of any barbarous invasion from Asia or Africa. All the approaches from the outlying countries are strongly protected and watched by land forces, or by the outshoots of European colonies. It is also now evident that the light of science will never again be quenched, as it is finally secured by the printing press and the ever-increasing extension of education.

· If we now turn our attention to the state of the earth and of humanity at large, keeping the ideas of them both together in view, the humanity of our earth must appear as still in its childhood, and as just entering upon the stage of its first youth, when full consciousness begins and the perception of its *whole* destination is showing itself. It lies beyond our present purpose to review the instructive parallel that holds between the human race as a whole and the human child as an individual. Everything concurs to show that a much longer life still lies in promise before the whole of humanity than what it has already passed through. In the case of all living beings we observe that the

more perfect they become, their period of growth is far briefer than the duration of their mature age, and that their maturity is followed by as long a period of decay, till the dissolution of their life is reached. Now the individual man goes on growing about the fourth part of his natural life, and since humanity as a whole, whether looked at in its mental and bodily development or as regards its dispersion over the earth, has not yet completed its growth, it is probable that its life on earth will last for a period six times as long as what it has now lived through. The age of the earth as a member in the solar system, is undoubtedly determined by the higher periodic states of this system itself; and seeing that there is nothing contingent in nature as such, and since the mean greatness of the duration of the life of every species of animal and of the human body is determined by the higher cosmic periods, we may confidently infer that the duration of the life of the human race on the earth follows definite higher laws according to the higher periods of the life of the sun and its formative powers within the solar sphere. Now as Nature in the midst of her creative energy upon earth formed the human species as her highest work in which she has harmoniously combined all the life and all the beauty of the earlier formations, and then halting exhausted herself in original generation of a second animal series, it is extremely probable that by the gradual decreasing of their fertility, the human race and the whole of the remaining organic creation,

will in the inverse order of its origination be extinguished long before such another transformation of the earth will take place as the observation of nature teaches us occurred thousand of years before the present period of the earth's life. As to the higher cosmic periods, we know the period which is determined by the Precession of the Equinoxes according to which the terrestrial axis revolving round the axis of the ecliptic determines a larger revolution of the earth around the sun and forms a longer terrestrial year lasting about 25,700 common years; and besides, we know something of the proper motion of the sun in its higher sun-system, although its path and duration are not yet exactly determined. These longer periods, and the life of the earth and its duration, certainly stand to each other in a certain relation that is regulated by natural law, although we are not yet able definitely to demonstrate it.

These conditions lead us to expect that the history of mankind will show us the development of humanity up to the first beginning of self-conscious youth, accompanied with all the phenomena that mark the immature life of the child, and that it will exhibit a rapid process of growth and an advancing education through God and itself. It is only natural to expect that humanity will be found spreading itself out spherically from the place of its origin, according to the laws of Reason and Nature; that, in conformity with the local modifications and qualities of the earth, it will return over the

surface of the earth from all sides into itself; and that the higher development of the whole life of humanity will follow man everywhere according to these same laws, unfolding itself in constant growth and always more completely and more harmoniously. And we actually find that History does authenticate all this by unquestionable facts. But in order to see them we must not confine our view merely to one particular people, one particular country, or some one continent, and take it as the centre of the whole and judge the whole by it (which would be contrary to the nature of the case); we must raise our view to the whole of the earth and the whole of the life unfolding itself upon it, and judge of everything by the whole and according to the visible plan of the whole.

The human race must have spread itself from Asia over Europe in several branches, and at different times and by different ways, after Africa had been populated from the south of Asia in still earlier times. The peoples in South-Eastern Europe and in Western Asia were favoured by the mildness and beauty of nature and by the Mediterranean and the neighbourhood of their cradle-land, and they soon attained a harmonious culture, such as probably had never been seen before upon earth. The most perfect type of the humanity then realised reached its highest blossom in the Greeks. The peoples of the south of Europe lived almost wholly unacquainted with those related branches of their

race which had likewise sprung from Asia and were settled in the east and middle and higher regions of Europe, and they strictly contrasted themselves as civilised with those peoples as uncivilised. It was only the spirit of commerce and the impulse to conquest that drove them out of this opposition to make any approaches to the other still more child-like and more uncivilised peoples. But Europe was not yet filled by the peoples of Asia, as it was destined to be; and new streams of men from Central Asia drove the peoples in the north-east of Europe before themselves, and forced them on into the fairer regions of the south. Then the Roman and Greek civilisation fell; for not only the southern countries, but all Europe, was destined to rejoice in the possession of a harmonious development. Besides, the ancient civilisation carried the germ of death in itself in its polytheism and slavery. At the same time, when the two streams of the original European peoples, thus pressed by these new arrivals, became mixed in a common current of mutual life, the true religion founded by the teaching of Jesus became also deeply rooted in them as the germ of a new and higher life in Europe.

About the same time there also proceeded from Asia in an opposite direction the stream of life that was to people the islands of the Pacific and America; but these offshoots when separated from the mother peoples could only slowly produce a new life in these young lands. During this time all the peoples of Europe being united by Chris-

tianity and animated by its humane spirit, developed themselves gradually, according to their capability, to always higher stages of life. Under the protection and guidance of the Church, science and art flourished ; and free agriculture, manufactures, trade, and commerce began to take form. These peoples thus raised themselves to all those distinguishing characteristics which make them hold the first place on the earth ; and the hope of a fairer future is mainly attached to them.

Under Mohammed the ancient power of the Arabians and the Western Asiatics took a new departure, and the hierarchy which he founded has the merit of having spread the doctrine of one all-merciful God over a great part of Asia and Africa. The Arabian power helped to preserve the sciences for some centuries ; and it brought Asia, and especially Palestine, directly or indirectly into living relations with the growing union of the European peoples. This empire exercised an injurious influence upon the fairest countries of Europe, even before its later degeneracy through the influence of the Turks ; and we now see the deliverance of Europe from this alien Asiatic hierarchy ripening under the efforts of France and Russia.

In the Fifteenth Century new sources of life were opened up by the ocean-route round Africa, the discovery of America, the invention of the art of printing, the organisation of standing armies equipped with firearms, and the preparations for the Reformation. By these means Humanity was

brought substantially nearer its goal of harmoniously filling the earth and regularly advancing the destination of all its members. Then began a free intercourse of thought, wafted as on a thousand wings from land to land. The whole earth opened to the Europeans, giving up all its treasures for the glorification of Europe; and the civilisation of Europe was received everywhere in return. The population had hitherto pressed more from the central lands to the coasts, and had merely followed the lines of the coast and the inland seas. But now European vessels covered all parts of the ocean; the earth was sailed round; and men attained a view of the whole of their dwelling-place. Everywhere from Europe as a centre the higher civilised peoples now pressed from the ocean to new coasts and from the coasts into the land. Europeans returned again to all parts of Asia, their cradle-land, urged thither by the desire of external things, yet destined, without thinking of it, to spread their higher life there, and thereby to awaken and strengthen anew both themselves and the aboriginal inhabitants. In America at the same time there met those two original main streams of the population which had flowed from Asia to Europe and America; and although this meeting of men of culture and modes of life so different in degree and even wholly opposite in kind, was a hard and terrible experience to the weaker branch; yet we now see a purer and larger Union growing out this combination, and excellent European colonies

already furnish a guarantee of the higher vitalisation of humanity in America.

It is manifest that Europe, Asia, and Africa, as well as America, are destined to form a harmonious whole of peoples, and to live a higher social life with each other. And intermediate between the two there is already appearing and daily taking more definite form the mediating humanity of the Pacific Ocean, the peoples of Polynesia, who seem destined by nature to attain hereafter the fairest, fullest, and best proportioned harmony of human life in regions which are adorned like Paradise. Then at last will humanity be completed in its proper way when it has been thus fashioned as an organic whole. And if we only see this happy Age as yet far off in the future and separated from us by thousands of years, yet in the facts of the past and the present already referred to, we may recognise the universal preparations and arrangements for it. Humanity appears to us to be still only in the stage of a growing and hopeful child, and when viewed in its present beauty and strength it gives promise of its excellence both in mind and body in its maturer age.

It is the task of a History of Humanity to prosecute these general outlines in detail and to produce a picture of the historical movement. The pure Ideal of the History of Humanity (which is exhibited by the Philosophy of History) furnishes, when applied to the history of humanity, the

doctrines of historical wisdom ; and these when combined with the Ideal of human life, enable us to discern the future generally, and help us to define the plan of our whole practical activity in regard to all that is human. Here, however, we limit ourselves to pointing out only such of these historical doctrines as confirm us in the hope of a better future.

History shows us men spreading over the whole earth from their origin, in accordance with the natural divisions of the globe, and growing in numbers and civilisation. The peoples who take separate form in the various rays of this dispersion gradually attain independent life as they unfold themselves out of the family life in always greater diversity and in fuller power ; and this they do in undesigned contact with their neighbouring peoples. Then they penetrate through each other in savage conflict till their mutual independence inspires them mutually with respect ; and thus the relations of international right are grounded till the discernment of their lovable qualities lays a foundation for a real free unity in their life. At the outset several families unite into tribes, and then the tribes into peoples, till a federation or alliance unites the peoples of a whole continent into one social life in an order regulated in accordance with right, virtue, religion, and beauty. Europe is the first continent which has ripened so far as to be able to establish such a harmonious union of life among all its peoples. Now, as the earth with its habitable

land is a whole enclosed in itself, and as nature has prepared and is still preparing everything for this end, and as the human element is the same in all men, the hope is well grounded that advancing under the same law, all the peoples of the earth will yet constitute one associated life and form one organic Humanity. And this hope is all the more to be entertained seeing that reflection and self-consciousness, as well as a pure human disposition and pure good will, are always becoming more powerful and more generous factors in this progressive movement.

It is essentially necessary that individuals, families, tribes, and peoples shall fashion themselves at first in a free, peculiar, and independent way, and only thereafter unite together socially through the free exercise of their powers; and when this condition is taken along with the law that the individual can only become complete in society, as families can only become complete within the tribe, tribes only within a people, and peoples only within free national unions even as individuals, we have before us the primary ground of all that is inhuman, bad, defective, and destructive presented in the history of humanity till now. It is God's will that He shall be glorified in *free* beings who, guided by His supreme wisdom and power, shall fashion their life from within with independent freedom, and whose existence shall involve a struggle with the limitation of the world, until they come forth out of this struggle transfigured and worthier of higher

love of God. According to the law above indicated, men have to unite into always more comprehensive societies, and in them human nature wins higher freedom and power. And as so much that was inhuman has already disappeared from the life of the European peoples which is still to be found among the peoples of Asia, Africa, and the South Seas, so the higher birth of Europe in our time will in increasing relation remove what is contrary to human nature and all that still degrades us, and in place of it will freely produce what is worthy of man.

The corruption and barbarism of the individual may be mainly ascribed to the limitation and oppression which he experiences in his family, in his class, in his people; and the same melancholy law is repeated in the case of families, tribes, and nations. When corruption has once begun from without the inner tendency of the individual to it gets associated with it, and the nature of the individual thus degraded falls only too easily in with the public corruption. Hence it is that so many individuals and so many families and peoples must perish without having unfolded their human nature in its purity. And when we recall the law of the gradual distribution of civilisation through the interfusion of the peoples, this also enables us to understand the hard necessity that individuals, and families, and whole peoples, when they become checked in their self-culture and corrupted in the blossom of their life, begin to retrograde or suddenly disappear. Yet the

causes of such misfortune are continually decreasing ; the truly human is not exterminated by misfortune, but rather awakened and purified. For, the higher men are, so much the less do they yield to the mischance occasioned by the limitation of the world, and so much the more do they advance to the appropriation of the whole theatre of life and the attainment of dominion over its external limits. The individual is most easily subdued. The family is already exposed to less misfortune ; a tribe, a people, and a confederation of peoples are exposed to still less ; and the whole of mankind to least of all. Hence as soon as a higher union is formed all subordinate unions naturally gain in freedom, persistency, and permanence. Already a higher sociality is beginning and is spreading with blessed influence over the whole circle of the earth. Violence, oppression, retrogression are disappearing ; and individual life is always being unfolded more freely, more purely, more gloriously within the higher animated and invigorated whole. Whole peoples in former times, like children before they had reached their youth and the strength of their years, have passed away in the bloom of life and beauty ; and we are often depressed by the spectacle of the decline and relapse into barbarism of whole peoples and countries. In like manner, we see the fair hopes of individual men and nations often choked in the germ, or as they were springing up into beauty. Thus in the face of all these facts History, in the light of Ideas, shows how certain particular causes which

were necessary to give life to the whole, and which were essential in the plan for the formation and development of the whole, brought corruption to the life of even higher individuals. Yet nothing worthy of man has ever really been lost to the after-world. The peoples that have perished left their ideal of human nature to those that were springing into life; and so they have lived again in the after-world transfigured in their own special way. Wherever anything great and glorious has perished on earth, we can see it reviving in a new form, or we can observe institutions arising out of its regeneration. Centuries ago Italy renewed its manhood not less gloriously amid the ruins of the Roman Empire; and now the newly acquired culture that has taken form in the whole of western and northern Europe is already beginning gratefully to return to the south. It is on clear insight that we rest the hope that the favoured shores of the Mediterranean will awaken to new harmonious life, of which the life of the Phœnicians, the Egyptians, the Greeks, and the Romans was only a beautiful and prophetic anticipation.

The development of the life of humanity as regards the whole destination of man and its several parts, follows remarkable laws that are unmistakable in history. What is individual in human life proceeds successively and in determinate order out of the whole, so that the complex follows the simple and the higher the lower. The first pair of human beings formed by their union the first family, the

beginning of the fundamental society in which every individual gets his life. Families then united into tribes; the tribes next into peoples; and the peoples into national unions; and these, when they have filled the whole earth, will be united into humanity as the highest person on earth. In the beginning, the childlike peoples lived in the simplicity and innocence of the suckling, so that no single activity of mind or of body could be found predominating. Bodily strength was next developed, and thereafter prudent understanding. Hence it was that men outstripped women; and in the first associations of the family and in those that are higher, corporeal power held sway. The first ideas of God likewise bore this impress. It was only by degrees that the cultivation of the mind flourished; but science and art were not yet distinguished from the whole of life, nor was there a separation of the social classes made. When science and art afterwards obtained independent life, they both reacted upon the individual, upon the families, and upon all the social relationships. A higher power became real in the outgoing of the inherent energy of the true and beautiful. In the political constitutions, the perception of what is right in itself expelled the crude force of arbitrary sovereignty. Women now entered upon their rights and began to lead their own independent life. The true knowledge of God began to dawn upon those who honestly inquired after truth and whose hearts were consecrated to the good and beautiful. The life of humanity was now divided into its individual per-

sonalities, members, and powers, without being essentially sundered, and it gradually unfolded its rich organism. Individuals, families, tribes, peoples, practical unions for science and for art, at length gained independent life; and the social activity in connection with right, religion, science, and art, took form in free modes of working according to its own law. In a new beginning of things, one particular sphere of the life of humanity may be still contained in another, so as even to be ruled and represented by that other. But not the less does every part of the whole of the life of humanity strive towards its own life and struggle into its own freedom when it has become mature enough for it. Thus in our own day we see among some peoples the State and the religious union still unseparated in the form of a hierarchy; among others the State is guided and supervised by the Church; while among others the Church rules the State. It is only among a few, and only in the most recent times, that the independent life of the State and of the Church side by side with each other has begun. It is a beneficent law that those persons and social institutions which have already attained a maturer life, represent the place of those in whom it is still deficient, so that from their position they support the weak and improve the faulty. In Europe the State, which of all its institutions has already won the purest and most independent life, now stands in this relation to the Church, to education, to the family life, to scientific inquiry, and to the cultivation of art. But

every human striving which is founded upon an independent idea and upon an independent impulse, is destined to unfold itself freely ; it constantly proceeds in an original and special way from humanity ; and it can only become complete and perfect within its own sphere in a free relation with all other strivings.

It is not till humanity has freely formed its highest essential parts that its self-consciousness arises. It then begins to refer its life to its eternal ideal ; it traces in all human things an artistic plan ; and it lives in everything with a certain reflective conscious activity. Thus does it acquire the art of giving itself form in always higher degrees in all human things ; and in this universal art of self-formation it also acquires the special art of education included in it as the art of voluntarily uniting with itself in all its changing generations. Wherever the idea of education and of a whole self-culture flashes into life, all human powers are multiplied, and they increase in rapidity of action and in harmonious co-operation. This idea has become clear to the new time, and has now become deeply rooted in the life of the European peoples ; and it is the surest guarantee of a fairer future.

But even with this secondary action, and with the independent unfolding of all individual powers, persons, and works, the life of humanity is not yet concluded. For being produced in one whole and maintained in it, all that is human essentially strives as a constitutive part to return to unity with the

whole; and consequently it strives after reciprocal and proportional harmony with all that is in humanity. Humanity has to become conscious of itself as a whole which is above everything individual which it forms in itself. As a whole being, it has to exercise an animating and governing influence upon everything individual; it has to determine and maintain the proper sphere of every individual in it, including its activity, its relations with every other individual, and the harmony which forms them all into one organic human life. When Humanity has attained this consciousness in the individual man, in families, in friends, in races, and peoples, it then comes to know and for the first time animate all that is individual in the whole; and thenceforward progress in all parts of human destination will be more harmonious, more uniform, more constant, and more rapid. And now at last the time has come when this high consciousness is kindling among men, and when a free sociality is about to be founded, whose members will live in this universal harmonious spirit of the whole of humanity, and will give form to everything human as one organism.

This insight reconciles us with what, in the present state of humanity, is contrary to its Ideal. It awakens courage and power to complete what is defective, to improve what is faulty, and to realise the higher harmony of all human things. For in the measure of success which Humanity has actually

attained, we clearly recognise the healthful capacity for its organic, harmonious, and ever-ascending development, and we already see the powers working which will yet bring about its higher maturity. It is easy to perceive that what is individually human, regarded as individual, can only become complete in the whole. And we further see that harmonious interaction of all that is individual can only come in gradually with the constant growth of Humanity, and can only be effective in the degree in which the human race lives as one Humanity, and united, as it were, into one man. It is now becoming evident that this can be realised only in the degree in which Humanity becomes self-conscious and mature through the perception of its own life, and then proceeds to fashion, rule, and complete everything individual in it as a harmonious part of its whole organism in one connected life.

From this standpoint, the past and future appear in their true light. We do not regard the former times as mere attempts that have failed, nor do we view them as having been merely destined to prepare for the following ages. We recognise the essential dignity of Humanity even from the appearance of the first human pair. In the first unfolding of its life, as well as in all its struggle with the limitation of the world and in its pressing forward to its harmonious culture and fulness of power, it appears to us great and lovable all through. For just as the individual man shows even in infancy his own proper beauty, and as in

every stage of life when ripening to full maturity he rejoices in his special form of life, so does Humanity similarly present itself to us. Beautiful was the first childhood of the primitive peoples on the Paradisian plains of Asia, when, like a babe on the breast of its mother, they lived in essential unity with God, with Reason, and with Nature; but it was the beauty of the yet unfolded bud, and not the beauty which unfolds and fashions all the individual elements harmoniously in the whole, as seen in the beauty of the opened blossom. And in the course of time, when the independent free development of the various human capacities and powers began, and the individual peoples, now scattered widely, had to struggle for their life in less beautiful regions, then, too, in this its early childhood Humanity was not without beauty nor without the joyousness of life, although it was often darkened and made sorrowful when its inherited power had to succumb to overwhelming antagonistic force. Even yet no people on earth has come to the ripe fulness of youth, or to the maturity of manhood; most of the peoples have passed away in the age of their childhood, and have left to us only the memory of their childlike beauty and vitality. In the future we expect only development going on according to law, and no sudden transformation, and still less any finished self-perfection; for the recognised infiniteness of the destination of man in body and spirit, in science and art, in himself and in his reciprocal life with Nature, Reason, and God, teaches

us that Humanity, even though it should live millions of years upon this earth, might always grow in goodness, truth, and beauty, without ever reaching or experiencing any diminution of its power and activity. The finite duration of the life-period of the earth also makes the life of its humanity merely of finite duration, and determines the highest measure of life and beauty attainable by it upon the earth. For it holds true of Humanity as it does of the individual man, that with the maturity of his body there is also determined for him in his lifetime the possibility of attaining a certain degree of spiritual and total culture beyond which he is not allowed to go in the present life. Accordingly, if we grasp the idea of the constant progressive growth of Humanity in a deep and real way in accordance with the analogy of the individual man, the past will not appear to us accidental, unsubstantial, or contemptible; neither will we estimate the worth of the present too high or too low; nor will we exaggerate the demand of the Ideal upon the living humanity, or expect more from the immediate future than the eternal laws of the organic growth of humanity justify us in hoping for.

Whoever vividly realises all that has been thus indicated, cannot but feel a firm conviction quickened in him by the view of the life of Humanity as it rises always higher and higher; and *individual* objections will not be able to overthrow this conviction,

even if he is not able satisfactorily to answer them. The objections which are usually adduced against the progressive development of the human race, spring mostly from the very fact of an inner consciousness of the higher destination of man. They are commonly based upon recognition of the yet incomplete state of the peoples in the present day, upon the perishing of so much goodness and beauty on earth, and upon undeniable relapses of some nations into a worse condition. The first requisite for a proper appreciation and solution of these objections, is apprehension of the eternal Idea and comprehension of the earth and all the life upon it, including living men, as one whole. Only thus will the whole be recognised as the highest object, and as the one criterion of all individual things, including their life and fates; and then will the solution of all that is mysterious in the case of the individual be found in the whole. By means of those universal and eternally essential truths (with the consideration of which we began), and of the general results which history teaches in the light of Ideas (of which the most important and most intelligible have been indicated), we may find out the grounds, as well as the limits, of all existing imperfection, of every individual exception to the law of progress and of all apparent lawlessness. It may thus be shown that the causes and forces which have been prejudicial and at times obstructive to the individual, are the very causes and forces which promise higher maturity and constant growth in the

future ; and it may be further demonstrated that all the causes of corruption and of hindrance are now actually decreasing, and have been for a long time decreasing. Nay more, a purely rational Science of History (or an *à priori* Philosophy of History), even prior to and without any historical knowledge in detail, at once recognises the necessity not only of that tragic perishing of the prematurely appearing individual, but also of those apparent interruptions of the whole of the formation of the life of Humanity. And if the light of this science be combined with the clearness of a profound knowledge of history, the enthusiastic inquirer may be able not only to foresee generally the future disturbances, malformations, and relapses of humanity, and what is to effect the healing of them, but to see that these must happen to particular peoples and to separate human things in order that the whole may always flourish more regularly, more healthfully, and more harmoniously. The possibility of such a mode of judging of humanity cannot be objected to on the ground that it necessarily requires such a knowledge of history in detail as is unattainable by man. For as in order to obtain a knowledge of a human face, it is merely necessary to have seen its features at a proper distance and to take in the whole outline of it, so likewise the results of the past are contained in their essentials in the features of the present ; and the comprehensive knowledge of the whole earth and all its inhabitants, and of its state of civilisation in general, which

we now possess, enables us distinctly enough to recognise the whole face of our humanity in all its essential and characteristic features.

On the other hand, no one has shown scientifically any necessity why Humanity may not constantly advance in goodness, and be capable of a regular perfection on earth. No such necessity has ever been demonstrated either from the idea of God, or from the ideas of Nature and Humanity. Much rather does the opposite appear clear from history as soon as it is viewed as a whole. If any one believes that he can harmonise the terrible thought that matters can never become better on the earth as a whole with the thought of God by maintaining that God predestined the earth *only* for a place of probation, it is manifest that this view rests upon the presupposition of certain divine decrees which man is not entitled to assume unless they are authenticated by historical facts. But the objections taken to the progress of humanity as advancing towards perfection, are necessarily opposed, above all, by the whole strength of the moral feeling and the unconditional obligation always to will what is good and best, and to do away with everything that is immoral and inhuman. This is a feeling which, whenever it awakens, at once scares away of itself all those comfortless views of humanity and of its life upon earth. Humanity is free; it *can* and *ought* to form itself in freedom of will, and thereby make itself worthy of God's higher aid. Every moment the pure goodwill begins a new series

of what is good, independent of all previous states ; and just as the individual, however sunken and corrupt, when the moral feeling again awakens within him, can at any moment enter anew into the kingdom of the good, so likewise any people and humanity itself can and will play the manly part when the time comes, however deeply they may have sunk, seeing that the voice of God inevitably awakens and conquers in the breast of every man. The stronger the falling away, so much the stronger is the obligation of clear-seeing devout men to let their fellowmen know their corrupt state, to set before their eyes the Ideal of Humanity, and to awaken their moral feeling and resolute consciousness, so that at any moment they may begin a new moral and noble human life, and may thenceforward freely and voluntarily create a beautiful future well-pleasing to God.

It would be going beyond our present purpose to enumerate and refute in detail all the arguments which have been advanced against the perpetual progress of Humanity. The object we have had in view has only been to show directly, by the presentation of the Idea and from the common facts of life and history, that the hope of the amelioration of mankind and of better times rests upon solid and universally intelligible grounds. For the present our purpose has been attained if, by calling attention to what is eternally essential in Humanity, and to the general outlines of its history, the con-

viction is strengthened that Humanity will continue to develop its life upon the earth in conformity with the will of God and the constitution of nature, and in fidelity to its own essential being; and this always more independently, more vigorously, and more harmoniously. We are convinced that from this time onwards Humanity will always advance towards a condition of greater perfection, with always more maturity, more circumspection and skilfulness in its self-education, and greater rapidity in its movement. And so in the fulness of its years Humanity will yet fill the whole earth with love and peace, with righteousness, virtue, and beauty, and at the end of its days enter into a higher order of the divine life.

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